THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

APRIL

1914

"Speak unto this people that they go forward"

NEW YORK CHICAGO
SAN ANTONIO

Unity Hymns and Chorals

NEW EDITION, REVISED AND ENLARGED

A NOBLE SUCCESSOR TO A MUCH LOVED HYMN BOOK

Edited by Frederick L. Hosmer and William C. Gannett

This book is meeting the expectations of the old friends.

Single copies, 50 cents. By mail, 60 cents. Fifty or more copies, to one address, 45 cents each. Boxing and carriage additional. Please indicate whether by freight or express. Sample copies for inspection by church committees sent on approval, returnable if not desired.

SEND ORDERS TO

UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE
CHICAGO

CHURCH ART and MEMORIAL GIFTS and FURNISHINGS in WOOD, METAL, STONE and MARBLE,

ART GLASS,
MURAL DECORATION,
MOSAIC, etc.
TABLETS to RECORD
MONUMENTS of SPECIAL DESIGN
from Client's Instructions

Correspondence Invited. Ask for Illustrated Data and Photographs.

J. & R. Lamb

Studios, 23-25-27 Sixth Avenue
NEW YORK

New York

Unitarian Headquarters

104 East Twentieth Street

Unitarian Books and Literature on Sale.

Subscriptions received for denomination periodicals.

Tracts and other descriptive literature for free distribution.

And always a cordial welcome for all visitors.

Miss Anna L. Wentz,
Clerk

THE UNITARIAN ADVANCE

GEORGE H. BADGER, Editor

ERNEST C. SMITH, Assistant Editor.

ASSOCIATE EDITORS:—John Haynes Holmes, Edgar S. Wiers, George R. Gebauer, Alson H. Robinson, Albert R. Vail, Frederick R. Griffin, Everett D. Martin, J. E. Williams.

CONTENTS FOR APRIL, 1914

PAGE.

Editorials 223
"The Religion of the Twentieth Century" ..... *Rev. J. Wade Conkling* 227
The Modern Heretic ..... *Rev. Clarence R. Skinner* 230
Looking for Bread and Receiving a Stone ..... *George R. Gebauer* 232
A Lenten Prayer ..... *Laura Fitch* 234
Foundations of Faith ..... *Arthur L. Weatherly* 234
A Visit to an English Garden City ..... *Rev. John Haynes Holmes* 235
A Lump of Clay ..... *James Thompson Bixby, Ph. D.* 238
Church Efficiency ..... *Emerson P. Harris*
The Hospitable Church Atmosphere 239
The Function of the Modern Church 239
A Methodist Advertising Campaign 240
Analyzing Church Functions 240
Our Readers' Exchange:
Christian Science and Healing in the Unitarian Church ..... *James G. Townsend* 241
The Beacon ..... *Richard W. Boynton* 242
A Peace Program 242
"It Is Not What You Think" 243
Setting a Good Example ..... *Everett Dean Martin* 244
Man ..... *James G. Townsend* 245
Boston Federation of Young People's Religious Unions 245
Songs ..... *Harriet Lake-Burch* 245
Literary Note, "Shall I Drink?" 245
Western Conference News 246
The Constructive Quarterly 249
The Middle States Letter 249
Southern Conference Notes 251

CONTRIBUTING EDITORS:—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Ottawa, Canada; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to the office of our Treasurer, 105 South Dearborn St., Chicago.

Office of Publication: MOUNT MORRIS, ILL.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

SAN ANTONIO, TEXAS.

Entered as second-class matter October 2, 1913, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

A Matter to Think About

YOU are interested in your own church, and doing all that you can to prosper and support it. That is to be taken for granted. It is worth while.

But then there is the Fellowship reaching out through your church, beyond your church—the cause of liberal religion in America—which concerns a continent. Every church is a part of that; but the big worth of that cannot be realized simply by each having concern for the one church at home.

THE AMERICAN UNITARIAN ASSOCIATION is busy building up new churches; helping churches that are to become stronger and more useful; helping isolated liberals to gain the knowledge of our splendid faith; and helping all our churches together to do things for Religious Education, Social Service and Foreign Enlightenment, which properly belong to us as denominational responsibilities.

THE AMERICAN UNITARIAN ASSOCIATION depends upon the annual gifts of the churches and individual friends for the larger part of its income. *Ultimately it is an individual responsibility. It comes home to you.*

The fiscal year closes May first. Has each reader of THE UNITARIAN ADVANCE given something this year to make the work of next year greater and not smaller than that of previous years?

Do you believe in multiplying the power of the Unitarian cause? Do you believe in letting more people know our faith and rejoice in it?

How much do you believe in it?

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV APRIL, 1914 Number 8

WE DO not like the sort of liberalism that is simply "against things." That does not count for very much. The Unitarian gospel is not to be urged on any such platform. The significant part of our work is "the things we are for"; and perhaps the most stirring challenge of our body is to find out *what* "things we are for." When we were just "against the trinity," or "against orthodoxy," or "against hell," we really were not of so very much use to the world. The big thing is to discover that tremendously important "thing we are for," to make men's souls live more largely, to make human society progress more rapidly, and to make the whole sum total of human life worth more to the inch and the crowding moment. In our missionary work it is particularly important to keep this fact in mind. It is a test of a man's real "gospel-power" to note what most absorbs his attention, the things he is for, or the things he is against. The minister who is chiefly busy in hunting out new evidences that the world is stupidly orthodox, "and so needs us," that this country minister or that noisy revivalist has said something showing how sadly superstition lingers on, that this Catholic Cardinal has made a break or that hot-headed reformer said something rash "that needs to be counteracted"—isn't busy about very productive business. There are plenty of other people in the world to do the "counteracting" jobs. The really efficient prophet of religion is progressive for vital advances; he is concerned about the greatening of new things more than about the diminishing of old things. And there is so much splendidly constructive work waiting to be done!

* * *

EVERY holy cause is sure to be attended by rash and mistaken phases of enthusiasm. A noble ideal invites hasty program-makers and ruthless tradition smashers. All sensible people take this circumstance for granted. What can be done about it? Two things. One is to stand perpetually on guard to cry out against the folly of the rash enthusiast, to be ready with ridicule or sneer or shocked seriousness of protest when any mistake is made, to help people get the habit of associating the cause with the mistake every time and pass with neglectful tread the places where the cause has gone without mistake. There are worthy men in our own liberal churches whose chief activity in social causes seem sometimes to consist of standing back against the "rash tendencies" and the "foolish extravagances" of the radicals. The one glaring spot in their field of vision is the thing they must "be against." They are so vehemently busy in "being against" the mistakes of progress that somehow progress itself has become a negligible factor in their lives. Their favorite type of preaching is in the form of a caveat.

* * *

THERE is another way. That way is not to aid and abet the mistakes of progress by approval, but to multiply the energies of sanity in progress by pushing all the harder in the progressive way with the more reasonable wisdom, to under-score the progress-factor in everything and not worry so much about the blunder-incident. There are plenty of "sane" men in the world to point out the foolishness of the over-enthusiastic; there is the greater need of the sane men who can help to do the things which the enthusiasts blunder about, in wiser fashion. Why should not the whole might of our liberal religion be thrown that way? Why not leave to others the "counteracting" functions? Why not trust the normal conservative tendency of society to eliminate the "folly-factor" in eager enthusiasms, but make it our part yet to stand for the glory of the eagerness, to consecrate the holy worth of the enthusiasm, to make the progressward impulse the divine fac-

tor in religion; and then, with all our sanity, but with all our hearts and souls and strength as well, push for something that is better than what has been? After all, the world is weary of the wisdom that simply holds back. Religion is concerned with something else.

* * *

PRESIDENT WILSON'S last message to Congress was perhaps the shortest ever delivered by an American president. It was surely one of the most worthy. For it was a plea for American honor. No impassioned arguments were deemed necessary; the case needed not to be stated in elaborate detail. The issue demanded simply the explicit emphasis of official declaration, and brevity was the ennobling method of its forth-setting. These United States cannot afford to stand before the nations of the world as faithless in the observance of solemn treaties. We cannot afford to haggle even in the frontierland of technical interpretations in the face of the conviction of all other nations that our technical points are not valid. Our commerce and our trade prosperity are not as important as our national honor, and President Wilson but renders a dignified tribute to the essential spirit of his countrymen when he sets the issue straight before our legislators in masterly restraint from wordy pleading. If we are to play the role of a "world power" —and it seems inevitable that we cannot escape that destiny—let the glory of our power be clothed with a high ethical idealism which other nations can respect. There are other reasons why the toll-exemption was extremely foolish, and the President frankly refers to these in his message; but the overwhelming reason for rescinding the action of the last congress in this matter is that that action was not honorable. There is no part of the American people which the government can afford to help grow rich with the coin of national false dealing.

* * *

THE NATIONAL administration is having hard times with its Mexican policy. So many valiant citizens of this free republic are emphatic that our government is doing things wrongly, without themselves having any very clear notion as to how things could be done differently. "Let's put an end to this pitiable situation," they cry. "Let's stop bandits from killing and maltreating American citizens. Let's terminate this bloody carouse of cruel anarchy. Let's not be namby-pamby about it any longer!" Such talk surely sounds energetic. It suggests an administrative predecessor. But will more bloodshed prove the cure for bloodshed? Will more killing stop the killing mania in Mexico? Will anarchy be checked by interjecting new elements of disturbance and dissension? No one doubts that the President and his advisers are anxious to bring an end to the woeful conditions in Mexico, to protect American lives and insure tranquility for our neighbors. But they are equally anxious to avoid bringing upon our own people and our neighbors more wholesale woe and tragedy, which intervention may involve. Sometimes it takes more courage to avoid a war than to plunge into one, and the courage of our President is surely being sorely taxed in these trying days. If it shall come about that the arts of peace shall in the final issue prove more potent than the arts of war in attaining a permanently wise solution, the President will win a conspicuous victory through his policy. The great ideal for which religion stands is surely on his side.

* * *

THE MOST embarrassing factor in the Mexican situation is the killing of American citizens and those of other nations by the contending armies. This is deplorable. Yet one must realize the significance of the fact that these are people who have voluntarily decided to throw in their lot with the communities in which they are living in every other regard except that of citizenship. They are there to take advantage of Mexico's climate, of Mexico's commercial opportunities, of Mexico's peculiar industrial circumstance in many cases; in every other regard than that of citizenship they demand from Mexico all that Mexico can give them in equality with Mexican citizens themselves; and in too many cases they do not refrain from mixing up pretty generally with Mexican affairs, socially and commercially, if not politically. To a large degree their case is identical with that of their neighbors in the section in which they have chosen to live. It is not because

they are foreign citizens that they are despoiled, but because they are residents of Mexico, and so are involved in the same misfortunes of anarchy which befall other residents of Mexico. That does not make their woes any less grievous nor their case any less unjust. It does not absolve our government from serious responsibility in their behalf.

* * *

BUT THESE are not the only American citizens for whom our government must have regard. There are other American lives, other American properties, other American rights and ideals not to be left out of the reckoning. War means the slaughter, not of two or three score of foreign-dwelling citizens, but it means the slaughter of thousands of innocent men on both sides and the devastation of a thousand homes; it means interminable woe that can not be shut into the confines of a single century; it means waste of property which must be paid for in taxes by those least able to bear the burden; it means the vicious moral influences which war always entails—and in the end it almost surely means triumph in the twentieth century of the spirit which holds the war method of settling issues as the right method. Religion stands for the faith that it is the wrong method. Perhaps there can be no other way out; and before these words are read by our subscribers our government may be forced to the methods of brutality as the only solution of a brutish situation. If war is to be waged we doubt not it will be waged vigorously, valorously and decisively by the administration. But at best war would be a calamity, and no small part of the calamity would be the failure of a noble idealism on the part of the President to make peace and moral urgency the method of success. We are glad that our President has insisted on "watchful waiting" as long as it is possible to hope that a way out better than war's way may ultimately be found. We are glad too that the great majority of our people seem to support him in this policy.

* * *

THE INVASION of several of the New York churches by an "army of the unemployed" was disorderly and disturbing. It was not the right way to go about things. The presumption was too strong that "loafers," "bums" and "dissolute work-dodgers" were more in evidence than were the genuine seekers after honest employment. The police of the city were right in dealing with the disorder with a firm hand. There are better ways of reaching the ear of the well-to-do than to storm their peace of religious devotions. Still, we are not absolutely convinced that only harm can come of New York's recent episode. Who really knows whether as a veritable fact the storming forces are made up more of work-dodgers than of the deserving seekers for fair wages? Who really knows that the cry of the unemployed is not a genuine tragedy in city life, which a little attention could remedy? Who has taken the pains to discover whether everything has been done that can be done to meet that problem with efficient energy? How many of the people worshiping in the churches of New York are really acquainted with some very significant facts which have grim bearing on the very validities of the gospel for which those churches were built? Who can answer these questions? Are they not questions that need to be answered? Is it a bad thing to have the church people rather roughly and disagreeably challenged to think about the answers?

* * *

THE UNCOUTH invasion of the "rabble of discontent" may arouse two kinds of feeling in the hearts gathered for the serene exercise of reverent worship. One is the feeling of keen disgust and resentment. It may tend to make some hearts all the more bitter toward the masses that are "not nice." It may even tend to check former benevolent intentions toward those in need. "If they are going to act like this, we are through with them! If the cause of the poor is to be advanced by the affrontery of such vandals we'll have to further part in it. When a good cause becomes a nuisance it ceases being a good cause; all sensible folk are against it." More or less unconsciously a process of feeling, if not of thought like this has been the net result of the discomfiture endured by some people of religion gathered in holy churches of God in New York during the recent unpleasantness. Such a net result is bad.

WE CAN imagine another train of thought running through other minds. "This is crude and uncouth and a nuisance, sure enough. We do not really believe that these fellows are all 'deserving poor.' More likely than not, if a business man were to rise and offer every man of the invasion a good job at sawing wood or shoveling snow, even at fair wages according to their own standard, this army would melt away like an April snowstorm. Still—do I know? And what do I know? And what have I and my church been doing about it that amounts to very much? Why are the loafers and bums and hoboes such a large factor in modern society? Is there anything besides rum and bad morals behind it? Is it any of my fault, or this church's business that the rum and the bad morals are behind it—if they are behind it?" What would happen if all the churches of a great city should focus their attention—*all the attention of all the church people*—to the precise, eagerly-insistent problem which these questions involve, say for a whole month and a half, say for forty days, just the length of the holy season known as Lent, even though some other things which are usually supposed to be "lenten thoughts" and church interests and the faith of the gospel had meanwhile to be neglected for a season? What really would happen?

* * *

THE TROUBLESOME men behind this latest form of social inquisition are uncouth and uncomfortable, and associated with a movement which may prove a social menace, but a certain sort of cleverness is surely behind their program. The pawns they play with, these rather forlorn victims of misfortune or shiftlessness may have no part in the cleverness; they are simply concerned about a next meal and a new sensation. An unseen army of women and children are somewhere behind, bearing the sore end of the burden. But the clever thing is to make church people think—think about the tragic background more than the melodrama of the foreground; think of the irony of the fact that churches can be made uncomfortable in just this fashion. The good Methodist woman checked in her ardor of Amens at the High Church service because, though it was all right to have religion, that was no place to show it, was to smile at. The notion that because appeal for the brotherhood of shared bread and toil may be all right in its place, therefore a church of religion is a proper place to urge it, is equally absurd, of course. But what an interesting question to ask ourselves—"Why so absurd?" The more important question to ask ourselves, of course, is, where is the power of the church counting today to make the Christ-ideal of efficient brotherhood in service and sharing actually triumphant?

* * *

THE MEETING of the Southern Unitarian Conference at Dallas April 2-5, will open about the time that this magazine reaches most of its readers. That conference ought to be a significant and productive one. It will not be large, because distances are magnificent and liberal churches sparse in this section, and church exchequers as a rule too modest to provide for the traveling expenses of many delegates. The problem of "the conference" in the outlying fields of our denomination is a difficult one, even more than elsewhere is the "get-together" habit important with us; the over-individualized church may be more of a peril in the missionary field than elsewhere; while the sense of a comradeship behind the individual church, greater than the church itself, can count for more in practical encouragement in these fields than in the more thickly populated states of the North and East. Surely the South has taken a decided step forward in missionary activity of late, and the state of Texas has been particularly fortunate in its enterprises. We owe very much to the American Unitarian Association for its hearty coöperation and wise initiation in all this activity, and the churches in this section are earnest in their desire to make their fellowship with the association vitally efficient in accomplished results. A good program has been prepared for the Dallas meetings, and a visit to this wide-awake and progressive church will surely be inspiring and invigorating, whatever the program may be.

God, Thou art Love! I build my faith on that.—*Browning.*

"The Religion of the Twentieth Century"

By Rev. J. Wade Conkling.

Minister of the Church of Our Father, Atlanta, Ga.

WHY is the faith which Dr. Chas. W. Eliot champions called the "Religion of the Twentieth Century?" It is not truly speaking the religion of this century. For many thinking people it is not THE religion, while for many others it IS the religion of religions. It is true that there are many flying under the colors of liberalism that are totally unthinking, and evident that multitudes who are in orthodox communions can give no reason for the faith that lies within them.

The religion of the twentieth century is a prophetic theme. It is a subject calling attention to the fact that the majority of thinking people will in time be possessed with open minds, rid themselves of supernaturalism and prejudice, and recognize and accept this form of religion. It implies the necessity for many people now classed as unthinking of awakening from their stupor and doing some thinking on their own part.

Our attention has been called to a fresh consideration of the Unitarian or unorthodox view of religion by the recent articles of our revered and esteemed President Eliot, and the replies that are coming in from all over the land in regard to them.

It is the same old question arising between supernatural revelation and natural revelation; between extraneous inspiration and internal inspiration; between miracles and the consistent operation of natural laws; between dogmas and that which is free—subject to change as the age demands; between the authority of the church or the Bible and the authority of the human reason and conscience. It is the same old question arising between a fallen humanity brought back to God by vicarious atonement dependent on saving faith and the thought of humanity simply imperfect at the outset and developing toward God. It is the conflict which has often arisen between theology and the free expression of religion—between what a religious people have developed and evolved into a crystallized system of so-called indispensable principles, and the ever developing religious thought of a people.

In the first century of the Christian era it began between the Apostles of Jesus and the Ebionites; in the second century, between Tertullian of Carthage and Praxeas of Asia Minor, Hyppolytus of Rome and Noëtus, the Unitarian of Smyrna; in the fourth century, between the Logos-Christology, culminating in the Nicene creed, and Arianism, which originated in the great scholastic center of northern Egypt; in the sixteenth century between Michael Servetus, Francis David and others on the one side, and Calvin, Zwingli and others on the other. And so down to our own day with the orthodox creed bitterly opposing liberal thought.

The argument rests between certain basic facts, concerning which the fundamental thought of the one is far from the basic ideas of the other. The conclusions of the orthodox follow premises which if granted show a most lucid logic. On the other hand the conclusions of the Unitarian are likewise from premises being granted that show faultless reasoning. The grounds of argument are far removed. They are directly opposite. The one says, "a perfect world in the beginning." The other declares a very imperfect world compared with the later developments, and so on.

We all see that it is the declarations behind the premises that have so much to do with the contending views. Cannot some point of contact between the two be found which in some respect will tie these two extremes together? Some have suggested that we take the great things the religions of the world hold in common, some universal thoughts as "The Fatherhood of God," and the "Brotherhood of Man," and on these build a great religion. This truly is laudable. I wish to point out this fact, in addition, held alike by orthodox and liberal: "the Free Moral Agency of Man." This being acknowledged by the orthodox, it causes them to admit that the free choice of man to accept the proffered scheme of salvation and live or refuse it and die

is greater power than the power of God. For God may love and yearn for the wandering soul but is utterly helpless to save him if the mind of man chooses to do otherwise. This they will admit only in so far as the power of man is able to prevent. If, then, the free choice of man is able to prevent so great a thing, surely it is able to do something vitally helpful for its own self in the way of actual saving. Now why such a power given man? Is it to the purpose of losing and nothing more? Is his choice and will merely to act as a switch to be used willy-nilly for breaking the current of eternal life, or throwing it on ad libitum to complete that circuit which brings spiritual light and power? Surely it is more than this. It is a part of the powerful current itself and not a piece of the mechanism through which it passes. It is the product and not the tool which makes it. The reason, will and choice of man is God's greatest gift. They are the possessions and endowments that make a man a man. By these we are made a creature of God, and divine, a ray of the light of God, an atom of the being of God, claiming rightly kinship with Him. The mind of man is the "microcosm"—the little world—in which all thought known to man and among men, all ideas, all philosophy, all art, all invention, all genius have come; one in which all computations, all discovery, all religions, all hope, all faith, all heaven, all hell, and even God himself have been made. From this mind and heart and soul have come the Bibles of the world, the laws of all nations, the governments of all lands, and they have come quite naturally. We are learning about the development of science, language, literature, and art as well as that of religions. Each and all have come from God, but God within man. "In him we live and move and have our being." We are the temples of God. Brain cells contain the thoughts of God, heart beats send out the sympathy and love of God, muscle contraction and expansion do the work of God. We are learning that God is not outside of us handing us a bit of life bread to masticate and digest as we may or may not wish it. Therefore the human reason, will and choice is a sacred thing. It is one of the most sacred things that God has given us. It is no ruined piece of work. It is not perfect, but is in the making. It is perfect in its potentialities. It operates according to the laws governing man. God is back of it and in it all. I wish therefore to declare the sacredness, freedom and potentialities of the human mind. Its destinies and the destinies of that over which it presides is determined by its activities. It operates according to internal laws which can never be broken. Therefore, again, I wish to make show of a faith in a Father who has made us "in His Likeness and Image." Even as the life blood of my mother gave me the blood which began my earthly career even so the soul substance of God endows my soul and makes me his child in the highest sense.

This shows a larger and a greater God than the God of the Bible. Furthermore it shows the existence of a consistent God, which the Bible does not show. It tells of an universal God which the report in the scriptures fails to do. It shows the presence of one eternal and everlasting God instead of the complex form of the orthodox church today.

To set this forth fully by illustration. The God of the Old Testament is shown as having made a being that could and he knew would fall from perfection into sin, and of whose progeny some could and would be lost. The God of the Old Testament became angry, prepared slaughter, was God of battle, changed his mind, regretted his work done, was sorry he had done this and that. This God hated a man before he was born and loved another before he was born. The same God offered restoratives for snake bites by a look at a brazen serpent, regardless of the worthiness of the person to be healed, and let many die of the plague who perhaps were worthy but could not see the powerful charm. The same Deity protected the people from harm, led them forth out of bondage, walled up the deep for their escape, supplied food and water, cursed their enemies, blessed their friends, tore down the walls of the cities, and gave general prosperity to a race of people who were to prove as unworthy, weak and wayward as any people could possibly be. The same God sent his son into the world by miraculous means, ignoring the sacredness of marriage and the divine function of the family, to die for the sins

of the world, and condemned as murderers those who were instrumental in carrying out the divine provision. MY God has never done a small thing. He has been with all peoples through all ages, and not one race at times and seasons. He has never hated one man and loved the other. He has loved all. He has never protected one race and fought against others whom he had always theretofore ignored. Through his eternal laws he has ever been with all races. According to their development, genius and progress they have produced their leaders—their kings, queens, prophets and seers. Some nations have been noted for some things, some for another, and some have been practically dormant in all things. In any and all cases it is not attributable to God as an external power that one race has led or is leading another. To publish such a thing is to make God small and partial. His laws, or he as the effulgence of system, order and law show him at work in all.

These are the various peoples of the earth: Chinese, Hindus, Parsis, Arabians, Egyptians, Jews, Europeans and Americans. All are the children of God. To the Chinese came Confucius, and others; to the Hindus, Gautama and Krishna, and others; to the Parsis, Zoroaster, and others; to the Egyptians, Amenophis IV, and others; to the Jews, Moses, Isaiah, Jeremiah and Jesus, and others; to the Europeans, Luther, Calvin, Zwingli and others; to the Americans, Beecher, Brooks, Emerson and others. Bibles were written by each of these peoples. The collations of Confucius by the Chinese; the Bhagavadgita by the Hindus; the Koran by the Mohammedans; the "Book of the Dead" by the Ancient Egyptians; The Old and New Testaments by the Jews; Europeans and Americans have adopted the Hebrew scriptures together with much inspiring poetry, and other prose of their own writing which have ennobled the lives of thousands through many generations. No two kinds of peoples alike in their development, genius and progress; no two giving the same kind of religious thought; or developing the same kind of religious system; and no two having the same reach or grasp of life. But each has something to show that God is there and in their midst.

And as I would show a sleepless God in the producing of Bibles and prophets, so would I show an ever wakeful God in all the doings of men, both sacred and secular.

I am very much interested and deeply concerned in the answers made to some of Dr. Eliot's statements. The symposium arranged in the Literary Digest of January 24th gives certain criticisms and accusations.

1. It is claimed that Unitarianism has failed, for it has undertaken a religion without mystery, rationalism without criticism, and high intellectual culture without poetry.

2. It is declared that Unitarianism has no reformatory power—while the world is asking for bread it persists in handing it a stone.

3. It is declared that while denying the miracles of the Bible the Liberal accepts the miracles of Nature, which is an inconsistency.

To comment on each of these statements. Ernest Renan is said to have remarked that Unitarianism would fail because it had undertaken a religion without mystery. In other words I understand him to say that Unitarianism is ahead of its time—that the people want mystery. He said, "high intellectual culture without poetry" would not be acceptable because the people want the poetry of moulded documents, the poetry of age, and of ancient faiths. The present day call of religion is no lure.

As to the lack of reformatory power. No, we have no scheme whereby man may escape the results of anything he has said or done. We can't. "Whatsoever a man soweth that shall he also reap." God's eternal laws are built heaven high and creation wide about the life of man and no innovation can come or is needed. It is denying one of the fundamentals of the life of God to offer anything to man. The true reformatory power claimed by the fellowship of the Liberals lies in its appeal to self respect, manhood and womanhood. It must be upon the individual himself, and it would indeed be handing the world a stone to put the burden on any other shoulders.

If we have shown the world a brother love, acted the part of the Good Samaritan, preached the Gospel of Love, Kindness and Peace, developed Christian vir-

tues and taught them, we have fed the world sumptuously.

We are given to understand that many people coming into the orthodox churches today are coming because they can there get sympathy, love, fellowship, encouragement and social betterment. The Unitarian church offers help, sympathy, encouragement, love, fellowship, appeal to manhood, appeal to womanhood and endeavors to restore the person's stock in trade—his self-respect.

In regard to miracles, it is enough to say that life demands the constant and not the ancient sporadic. God is glorious in sound, electricity, light, friendship, love, truth, evolution and change, but I become indifferent when he is represented as making a longer day to suit the whim of a general, the outcome of whose battle was both local and temporary, or as raising from the dead Lazarus who would in a few years again pass through the same dread experience, or as restoring sight to the blind merely to demonstrate, or feeding the 5000 by a few loaves and fishes again to show himself powerful, failing eventually to impress all but a few score of his lineage. That may be your God, but I have a far different kind.

The constructive religious program is the program on which we have tried to stand. It seeks all good, all truth, all justice, all honor, all life. It holds the mind and heart and soul of a man as sacred in the sight of God, and peculiarly fitted for the purposes of working out the destinies of man's being.

We wish to stand with those who try to teach the great faith of "the Fatherhood of God" and "the Brotherhood of Man," and "declare our fellowship to be conditioned on no doctrinal tests and warmly welcome all those who will join with us to help establish truth, righteousness and love in the World."

The Modern Heretic

By Rev. Clarence R. Skinner.

THE heretic is the man who believes more than the preceding generation believed. Jesus was a heretic because he had a wider vision and a more inclusive religion than the ethnic code of his contemporary. Luther, and the fiery souls of the Reformation, were heretics because they endeavored to broaden the basis of authority from institutional fiat to divine revelation, and because they tried to establish democracy in place of autocracy in the religious life. Tom Paine was a heretic because he believed that "the world is my country, to do good is my religion." Universalists and Unitarians were heretics a century ago because they boldly proclaimed a universal God and a universal salvation. The man in India is a heretic if he thinks beyond the limits of the narrow and divisive caste system. Prindle was a patriotic heretic and was persecuted by the Federal government because he loved all men more than he did some men, and consequently refused to bear arms in the Civil War and murder his brothers. Whitman was a literary heretic because he didn't compose an ode on milady's eyebrow, but celebrated the whole man—body, mind and soul and went into raptures over the whole human race, black, red and white, good, bad and indifferent.

The heretic in religion, patriotism, literature, art, music, love, is the man who breaks the bonds of custom and includes a larger area of life in his philosophy. The distinctive characteristic about him is not his denial, but his affirmation. He must perforce destroy and deny the false and narrow confines; but this is only incidental to the enlarging process.

The day of the ascendency of the theological heretic is over. He has won his battle. There are benighted places where he must still thunder his gospel to a backward people. But the thinking world has accepted the larger faith.

The modern heretic is the social service preacher, who, like all his spiritual antecedents, has a religion so much bigger than his contemporaries that he is persecuted for being non-religious. To put it in algebraic formula, as Universalism is to Limitarianism, so is Social Serv-

ice to Individualism. Its function is not to deny, but to proclaim a mightier affirmation. The problem of modern religion is not one of subtraction but of addition. The function of social service is to translate a universal theology into a universal life; it is to interpret the *whole of life* in its every complexity and relation, in terms of spirit. That is the creed of the modern heretic. That is the fire which warms his heart and stirs his blood.

The transformation of the whole round earth into the kingdom of God is not a lesser, but a bigger faith. To Christianize the Social Order is a bigger, more Christian, more religious task than to Christianize the individual. The larger includes the smaller. Again let us say that it is a problem of addition not of subtraction. It is an expansion of religion. To believe in the Universal Fatherhood of God as a Theological concept is a glorious, but an easy thing. To believe in the Universal Fatherhood of God with all its corollaries and implications as a Social concept is just as glorious, but much more difficult. To believe in the Universal Leadership of Jesus when it is daintily framed on the Sunday school wall is mentally and morally satisfying. But to believe in that leadership when a great strike is on; to believe in it when War is on; to believe in it economically and socially, is a mighty hard job, measuring up to the full capacity of the biggest, most courageous man. To believe that every man has an immortal soul is immense. But to believe it enough to pass dividends so that Mary Konovsky and Antonio Sario in Lawrence or Calumet can have souls that are worth being immortal, is even more immense. Universal salvation is the most thrilling ideal ever conceived. The imagination never unfolded a mightier dream, and our forefathers performed an inestimable service to humanity in setting it forth in glowing terms. But to make salvation universal is immensely more thrilling, more glorious, more difficult, more religious.

Why should this larger vision be condemned by our contempories as heretical?

For two reasons: *First,* because it hurts, it touches our pocket-book nerve, it upsets our factory systems, it disturbs our conscience. It assumes that we believe our belief, and there is no heresy quite so vitriolic as that. As long as our theology is in general terms, the world will cheerfully let us theologize to our heart's content. But when you point out to the world that theology means decent dividends, the world will show its hoofs and horns. Social Service proclaims the unpardonable heresy of consistency.

The Eldon Parrs of our churches are not really concerned with the minister's ex-canonical speculations in creed. What they fear is that the minister may begin to think, and thinking, discover the hollow mockeries which lie behind the creeds, not in them. Theology, unassisted by social organization, is much like welfare legislation which carries no appropriation and no punishment for infringement. The usual result is that it does not get itself enforced.

Social Service is theology with teeth in it.

Second. There is another class of persons who deem social work to be heretical because it is not spiritual enough. This objection is a serious one, and must be met, if the new heresy is to become the accepted faith.

The reason that social service seems deficient in religious elements, is because its deals with material things. Its aim is frankly to give babies fresh milk, to clean streets, raise wages, abolish tenements, open playgrounds, humanize machine work, reform prisons, fight tuberculosis, abolish war, and so on through the entire program of social reform. It is perfectly evident that if our work stops with these material ends, such as streets, milk or tenements, it does lack spirituality. It becomes a matter of legislatures rather than of churches. But these material means do not stop at material ends; rather they are fraught with tremendous spiritual consequences. The human soul is wrapt up in them, the purposes of God shine down through them. At the end of the vista of social reform bursts the vision of a spiritual redemption which shall cover the whole earth as the waters cover the sea.

It is the function of the mystic or the individualist in religion to transform the soul of a man, to fire it with ideals, and the divine passion. That is religion, pure and simple, we can all see that. But we can likewise see its inadequacy for that transformed man goes out into an unre-

generate social order, where the great moulding forces of work, economic necessities, organized warfare, sharp competition, bring to bear upon that soul a pressure so fierce, that the transformation is undone. In my heart I determine to abolish war, but with my taxes I build battleships. There is the tragic disparity between the ideal in the religious man's mind, and the world into which he attempts to infuse that ideal. The forces which really dominate the average man's life are the forces of economic necessity. No matter what he thinks or feels, he must earn a living for his family. There have been the few master souls who would starve for the ideal. But they have been the few.

Who will harmonize the individual ideal with the social order, and bridge the chasm from the word of God to the word of life?

The modern heretic. That is his vision, his job, his religion. It is his purpose to seize upon every material force which operates upon man, spiritualize it so completely that man's reaction to it will be more spiritual. He would harmonize the must-be and the ought-to-be. He would religionize the mill, the factory, the shop; he would idealize the tax system, the competitive system, the social system; he would spiritualize the whole earth that it might bring forth spirits, illumined and consistent souls, supermen, Christ-like. He would so organize life that it would be conclusive of the highest expressions of human nature. Social Service is simply adequate religion.

Is this spiritual enough, is this religious enough?

Is anything less than this spiritual enough or religious enough?—From *The Universalist Leader* of January 31st.

Looking for Bread and Receiving a Stone

By George R. Gebauer.

IT MAY not be a very pleasant thing for a minister to face his confreres with their shortcomings, especially when he is aware of his own. Yet I believe that the ministry, above all, needs the ministry of the pulpit, as the preacher has but too rarely occasion to see himself and appreciate his failings. Nothing would be more wholesome to further our work than to listen to the words of a preachers' preacher. For him it would be to show how and why we failed and to inspire us to better work.

There is much wonderment among the wise among us, why our work has ever been lagging in efficiency, why there is so little enthusiasm, so little spirit in our ranks. We have a most earnest set of men, men of a high degree of education, of independence of thought and devoted to their work. And yet how few of us, after all, fulfil their great mission even in a modest degree. Their word fails in quickening the lives of their hearers. For certainly if the pulpit should do anything it is to arouse life in the pew; if it fails here, it surely will not arouse life in the community at large.

To fill the pews full of life, that is the mission of the word. Now that does not mean, as is so often erroneously held, that a crowded church or auditorium is a true indication of a minister's power for life. I hold that a man addressing only a few scores of people on a Sunday, may do better work for the life of individual and community, than the orator who draws his thousands. There is a way of getting the crowds, which yet essentially fails. Indeed the mere gift of tongue, eloquence itself, the power of expression, of vivid sparkling oratory, is often sufficient to bring the crowd. But after all the question is not, how many people were delighted by your eloquence last Sunday, but rather, how many people were helped by you in their innermost life? Sometimes in spite of all learning and all eloquence, of all earnestness even, the effort of the speaker is stillborn. This does by no means apply merely to the Unitarian pulpit. There is as much lack of real life in the orthodox church, which is plainly shown in the soul-less business-like prayer which generally precedes the sermon. At any rate life is lacking in many of the pulpits of the land, orthodox as well as liberal.

The things men will discourse about, for it is not preaching, go never beyond the gray matter of the cranium, they never enter into the soul, simply because they do not come from the soul. They fail to arouse the spirit of God within the heart of men and make them face the issues of life and the work of the week with religious courage and trust. I would not belittle the knowledge of things and conditions a man may get from the Sunday discourse, but after all is not the main purpose of preaching to fit men and women inwardly for their duties, their trials and make them see in them opportunities for good? To me, at least, this is the heart of religion and the essence of my mission—even though I may fail in it—to help men and women to live religiously, that is, trustingly, bravely and honestly and withal, kindly, life's little day. And let me say here that such preaching is by no means bound up with certain subjects, texts or topics. The preacher may make his approach through history, or by the way of science, provided he knows enough about it; or by the rocky road of philosophy or sociology and social ethics, or he may go on the primrose path of art; the main thing is not the way, but where the way leads. The thing of importance is that his preachment leads to the heights of the spirit. The finest discourse which fails in this is a failure as a sermon, and a preacher who can not preach has missed his calling. His place is not in the church but in the lecture room, not in the pulpit but on the platform. And is not here the reason that we have so many anemic churches, churches not weak enough to give up the ghost and not virile enough to live? Sometimes for generations such churches have been fed with all sorts of predigested, learned health foods, but rarely was given them the bread and the water of life. Their starved membership is not religious, but largely sophistical. They have lost the power to feel the truth of their simple covenant. It is Schiller who says in one of his aphorisms, "To all belongs what thou thinkest; thine own alone is what thou feelest. If God shall be thine own, feel the God whom thou thinkest." To bring home to the heart of man the eternal truths of life, so that men will not merely think them, but feel them, this is the office of the pulpit.

Now if we accept this standard as true, we must certainly confess that our ministry has not a little failed and is continuing to do so. The wonder is not that there are so many weak churches in the land, but that there are still so many religiously virile churches. Religion is indeed hard to kill.

A few generations ago the word from the pulpit was largely theological and controversial, and religion played the rôle of poor Cinderella. The so-called sermon was often cold and critical. Then came the period of fine literary discourses properly trimmed and garnished with poetry, and people came to the speaker after the service to say to him flattering things about his "beautiful discourse." The literary sermon, thank heaven, is a matter of the past. We have weightier things to do than hunting quotations in Barlett's dictionary. Today we are dominated by the enthusiasm for social reform. It is a good and noble thing in itself, but except the word from the pulpit quicken the inner, the spiritual life, the word of the preacher will be largely "sounding brass and tinkling cymbal." In the love of reforming and bettering conditions, we must not forget that social reform is "religion applied," and that only where there is a healthy spirit of religion can there be, in the nature of things, helpful application. Religion is the one thing, which will give power to the life of our churches, and nothing but the religious word in the pulpit will give that power to the pew. I think we are sometimes deceived by the kind words which may come to us after the delivery of a sermon. While some may rejoice in our earnest cleverness, others may silently go away, empty and sad. They came for bread and they received a stone. Just a few weeks ago there appeared in one of our daily papers a letter sent in by a young girl, who had attended a few days before the Union Thanksgiving service. She writes: "The sermon was intellectual, perhaps faultless in construction and well delivered. But the preacher mentioned those conditions which should have as little place as possible in a Thanksgiving sermon; bereavements, which he pictured somewhat, were dwelt upon, rubbed in; financial circumstances, reverses, etc., which also have no place in

a Thanksgiving sermon unless the hearers have all had a recent turn of good luck. Personally, I had put in extra hours the day before at a not very well paying job. I have no home, few relatives, consequently yielded little by little to the funereal remarks until I shook with sobs . . ." The poor girl was looking for bread on that Thanksgiving day and received a stone from the hands of a very eloquent and conscientious minister. Well, we may not preach such sermons, that may make people cry, but there may often be inward sobbing at the emptiness of our discourse, and there may be reform sermons, which act depressingly upon the souls of the hearers and fail to kindle in them the very thing the preacher is after.

If we would fulfill our mission, every sermon must call forth the note of thanksgiving, of joy, of assurance, of trust, that God is in His world, and at the same time it should make people eager to go out and to fight the battle of the Lord, of the "power not of ourselves that maketh for righteousness."

A LENTEN PRAYER.

By Laura Fitch.

Father, to Thee I lift my supplication,
Heedless I've lived nor sought Thine inspiration.
Lead towards the light my soul to darkness drifting;
Keep steadfast, Thou, my thoughts forever shifting.
Give me to know Thou art the Truth and Glory,
Life without Thee an idle, empty story.
Let me not miss Thy purpose in creation,
Nor prideful scorn aught of Thy revelation.
Thy gifts, dear Lord, oh, let me not abuse them;
The talents Thou hast lent, teach me to use them.
Though slight my powers grant that they may not be
Too poor for service of humanity.
Glad may I live, a grateful heart addressing
In praise to Thee, the Giver of life's blessing.
Glad may I die, nor dread what lies in hiding,
In simple faith my soul to Thee confiding.

Have faith in yourself. Have faith in your own power, your own thought, your own opinion, you own conviction of the right and true. You are sufficient of yourself for every task that God puts before you. You have power to do the deed, to speak the word, to resist the temptation, to achieve the noble, to compel victory.

FOUNDATIONS OF FAITH.

The modern man, the man whose life has in some measure been influenced by modern science so that he has caught its spirit, who feels within himself the movings of that great force which we call democracy, finds that almost unknown to himself he has allowed to drop from him the ideas of religion that so powerfully affected his childhood. He finds himself facing the world without the fears and the rewards which once made an appeal to his conscience. He is free, free to think, free to act.

But the surrender of the old does not carry with it the acceptance of the new. To cast off the old faith is not to find the new. The faith that is new, that is real and vital, is always an individual, spiritual achievement. It means effort, and ofttimes struggle. A man finds himself as he finds his faith. Science, with its emphasis on truth, democracy with its proclamation of brotherhood, are two great factors in man's discovery of a faith for himself. When you are desirous above all things, at any cost, to know the truth, you evidence a faith in the integrity of the Universe. When you are willing that your most cherished convictions should be thrown into the scrap heap of time, then you show most your trust and confidence in God.

When you feel the thrill of the common life which the spirit of democracy develops, you realize your kinship with mankind. When you recognize your fellowship with even the lowest of the race, you find the meaning of brotherhood. Here is the beginning of a new faith, one as wide and as deep as the Universe, one which in its reach and sympathy includes all mankind. It is not for the few, not merely for those who have been born in a favored land or who have inherited a certain religion. It is a faith which honors the truth-seeking souls of every race and clime, which acknowledges that all men belong to a common family. On such a foundation you can build and build. With such an outlook you can advance from truth to truth without fear. There is no comparison between the beauty and glory of such a faith and one which proclaims salvation for the few. When on its threshold, why not enter?

Arthur L. Weatherly.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A VISIT TO AN ENGLISH GARDEN CITY.

TO TURN from the horror of English poverty in city and country, which we have been discussing for the last five months in this department of the ADVANCE, to the comfort and beauty of the English Garden Cities, will undoubtedly be a joyful relief to my readers as well as to myself. Certainly the memory of the gardens, unlike the memory of the peasant cottages and slum tenements, is a sheer delight; and if I fail to convey some measure of this delight in this brief article, it will be my ability of expression and not of impression which is at fault.

The most important of the famous Garden Cities of England, of course, is the first, which is Letchworth, located fifty-six miles from London, and twenty-three and one-half miles from Cambridge. This town, laid out in 1903, on an estate of thirty-eight hundred acres, has already grown to a considerable size, and fully established its success. Although I was in London for several weeks, and in Cambridge for several days, I failed to visit this place, for reasons which need not here be stated, and thus am quite unable to report upon what is undoubtedly the most interesting and significant illustration of my theme.

In view of this, I must content myself with telling of the day of observation and investigation which I spent in the famous Hampstead Garden Suburb, which is a part of London. The substitution, in one way, is very unfair, for Hampstead is not the same thing as Letchworth by any means. This latter place, it must be understood, is an independent town, with factories and shops within its borders as well as residences. It has all the tangled problems of government and industry as well as housing, and involves all the varied conditions of labor as well as living, which are to be found in any city from London down, and represents therefore the extreme as well as the original example of the application of the Garden idea to community life. Hampstead Suburb, on the contrary, is not more than its name implies—a suburb. It teaches no question graver than that of cheap and decent housing, and attempts to achieve no ideal more than that of "the house beautiful." All the stupendous and infinitely perplexing problems which follow in the wake of the factory, the shop, and the mine are absent here; and even such everyday municipal difficulties as those embodied in streets, schools, public buildings, parks and playgrounds, transportation facilities, etc., are pretty much removed. Still, from the standpoint of the Garden principle of community life, in which we are interested at this particular moment, Hampstead is perhaps as good a laboratory specimen as Letchworth, for the principle is certainly as basic in the former as in the latter. Nay, perhaps, for the beginner, Hampstead may legitimately be regarded as preferable as a field for study, for the very absence of complications leads to a clearness and simplicity of application which much be very largely impossible under any other circumstances.

It was to this unique residential section of London that I went on a visit of inspection on July 11th, in company with a parishioner of mine, with whom I had the pleasure of doing some of my travelling during the summer, and a well-known Presbyterian clergyman of London, to whom Hampstead was familiar ground and who served us most effectively therefore as a guide. A ride of a little over a half an hour from "the old city" and a short walk brought us to the impressive entranceway to the Suburb. Passing through the portals, we found ourselves removed at once from the familiar ugliness of the typical modern town to what seemed to be a veritable Paradise of beauty. I shall never forget the sensation which swept over by heart as I fastened my gaze for the first time upon this Garden City. The general landscape, of course, was what caught and held my attention in the beginning. Sweeping away into the distance with graceful turns and windings was a broad highway, unpaved, and yet as smooth and hard as a marble slab and as clean

as a dining table. On either side were long rows of flowering hedges which I had already learned to recognize elsewhere as a familiar feature of English landscape architecture, and beyond these —the gardens!

Gardens to right of us!
Gardens to left of us!
Gardens in front of us!

Gardens everywhere! and all of them crowded with beautiful shade trees, luxuriant shrubs and bushes of every description, and such a profusion of flowers of every variety of size, color and fragrance as I have never seen outside the Botanical Gardens of New York, Philadelphia, London, and Liverpool. There was something fairly overwhelming in the abundance and splendor of the vegetation. Every inch of ground, outside the roads and sidewalks, seemed to be under cultivation, and all for the single purpose apparently of realizing the ideal not of utility but of beauty. Vegetable patches there were behind these hedges, as I later discovered, but for the moment I saw nothing but the flowers and the trees. Everywhere the many boughs, the rustling leaves, the gorgeous blossoms, the wafted fragrance of many petals, and now and then the joyous note of some lingering song-bird or the steady hum of some busy bee. Talk about Paradise! If the fabled garden of Genesis had half the beauty of this transfigured heath, Adam and Eve must indeed have wept as the swords of the cherubim flamed behind them. And all this wonderland created and maintained, not for show or profit or individual caprice, but just a practical demonstration of the kind of joy that, without inordinate expense or trouble, can be made a part of the ordinary routine of life!

Our first gasp of astonishment over, we started on our trudge about the place; and, as we went along, very soon made out the general ground-plan of the community. The greater part of the land was divided up into separate holdings, which varied considerably in size, but were in no case either very large or very small. Evidently there were limitations at both ends which could not be passed. Each plot, divided from its neighbors by the hedges of which I have spoken—in no case did I see any fences! —contained a house which never occupied more than a fifth or a sixth part of the area of the whole—and all the rest was garden! The houses, like the holdings, varied greatly in size and general character. Here were small dwellings, containing not more than three or four rooms, rigorously simple in design, and giving every evidence of economy in the cost both of construction and maintenance. Here, on the other hand, were homes which could almost be called mansions, expensively built, and beautifully adorned in material structure as well as natural surroundings. In between these two extremes and constituting certainly the great majority of the holdings, were what might be described, perhaps, as middle-class residences which gave unmistakable evidences of "neither poverty nor riches" on the part of their occupants. All of these houses, from the smallest to the largest, were distinctive and almost without exception tasteful in design, solidly built, and looked to be in an irreproachable condition of repair. Nowhere could I see an unpainted roof, a worn door-step, a missing blind or a dirty window. And the same general condition of tidiness was true also of the yards or gardens. Every walk was straight and and clean, every hedge immaculately trimmed, every flower-bed weeded and nourished, every lawn like a piece of velvet. Inevitably I bethought myself of Spotless Town, and almost before I knew it, found myself looking for the traditional cake of Sapolio!

But the wonder of this place was not by any means limited to the houses and their gardens. Everywhere throughout this Suburb are planted the most attractive parks and playgrounds that can be imagined. It would seem as though the open spaces provided in the private holdings were sufficient for all the ordinary demands of sunlight, fresh air, recreation, and aesthetic delight. But the founders evidently had a clear conception of what community life really means, as well as a sure eye for beauty; and therefore wherever in the irregular windings of the streets there comes a square or a crossroads, and at fairly regular intervals among the houses, a little park, or playground, or public garden-plot, is sure to be found. These constitute in some ways the most fascinating portions

of the town. Covered with shrubs and plants of every description, and adorned now and then with fountains and monuments and grottos, left here and there in an unspoiled condition of natural growth with tangled undergrowth and hidden wild-flowers, occupied by the merriest and rosiest children that ever gladdened a parent's eyes, these scattered spots seem more like glimpses of fairyland than spots of London-town. But such they are—an eloquent testimonial to what man can do when he really wants and cares!

The largest and most conspicuous of all these public plots is the great open space on the summit of the hill, which looms up at the centre of the suburb. Here is a perfectly level stretch of greensward, two or three hundred yards long and a hundred broad, surrounded by a broad footpath, planted here and there with flowers, but on the whole left plain and unadorned. Three buildings stand upon the borders of this parade-ground, if it may so be called. At one end is a kind of theatre or hall, where centre the social activities of the town. On one side, is a handsome Episcopal church, with a rectory for the settled priest; and on the other side, architecturally true to its traditions, one of the homeliest Non-Conformist edifices that ever hurt my astonished eye-balls. How the hideous structure was ever builded in the midst of this bower of beauty, I do not know nor could I find out, but I suppose that it is simply one more case of the enduring power of ecclesiastical custom. In these two churches is centered the religious life of the community, in so far as it has any separate religious life. If present plans are adhered to, no more churches are ever to be erected in Hampstead. If Baptists and Methodists and Unitarians, etc., cannot worship side by side in the one Non-Conformist church, they must worship outside the town altogether. The cleavage between Conformity and Non-Conformity is characteristically recognized—but nothing more!

For several hours we wandered about the fascinating community, revelling in the sheer beauty of the landscape. Then, under the wing of our clerical guide, we were taken to one of the houses, where lived his secretary, and entertained, after the hospitable English custom, at afternoon tea. After a cup or two of the welcome beverage and a slice or two of such cake as the English housewife alone can make, we made a thorough inspection of the house from cellar to attic; and then, in a final half-hour, submitted our gracious hostess to a thorough-going inquisition as to the conditions of life within the town. It was in the course of this conversation that I obtained such information as could not be gathered from mere outward observation.

The property, I discovered, was owned and controlled by a trust or corporation, of which the residents were all shareholders, with the ordinary franchise rights implicit in such organizations. Most of the householders rent their homes from the corporation; but there are certain conditions, which I did not clearly understand and do not now remember, under which it is possible for a house to be built and owned by its occupants.

The house, in which I was entertained, was a delightful building, of cottage design, set in a large corner lot. It had eight rooms and a bath, with all modern conveniences. The rental price was the astonishingly low sum of 40 pounds ($200.00) a year, from which must be deducted the income derived from the shares held in the corporation, which amounted in this case to two pounds ($10.00) or more annually! The smaller and simpler houses mentioned above, which are occupied by laboring people, rent for prices as low as 15 or 20 pounds a year, with similar and proportionate deductions; and the larger houses, of course, for larger sums.

Nothing interested me more than the very elaborate rules and regulations which are enforced by the corporation without fear or favor. Peddlers, organ-grinders, beggars, and all similar nuisances, of course, are never allowed to pass the gates of the town. No dogs or cats can be kept by the residents—a rule which offers a partial explanation of the wonderful condition of the gardens. This condition, however, still remained a mystery, until I asked the question, "But how is it that every resident takes such exemplary care of his lawns and gardens? Are there no black sheep in the fold? Or is there a penalty for negligence and a prize for good care?" To

which my hostess replied—"O we never have any troubles about the gardens. You see, if you don't keep them in perfect condition, the corporation sends round the gardener, and then you find a charge for his services on the rent bill!" (And yet we are told that people cannot be made good by legislation!) Another rule is that washing can be hung out on the line only on certain hours of certain days, that the landscape may not be ruined by the flapping mysteries of the wardrobe. Hedges must not grow beyond a certain height, as otherwise the beauties of the gardens could not be observed by the passerby and from house to house.

It would seem as though such rules and regulations as these might prove exceedingly irksome to the independent English, and lead to a certain kind of dull uniformity which would destroy all individual initiative and character. As a matter of fact, however, nothing could be farther from the truth. Whatever of individuality is sacrificed for the good of the community, is more than made up by the perfect freedom which is guaranteed to each householder within the borders of his own domain. In the distinctive design of each and every dwelling, in the size and shape of the garden plots, in the different shrubs and flowers planted, in a thousand and one little details which set off each building from every other, are seen that love of particularity which is only conserved and not destroyed by such socialized conditions of community regulation as serve to make Hampstead Suburb what it is. And then behind it all, of course, is the essential democracy of the corporate organization. It may be that all of this means slavery, but if so, the Hampsteaders have not yet found it out.

Such are the impressions which remain with me as I recall my visit to this Garden Suburb. That I could not go to Letchworth, to study the wider application of this principle, remains a permanent disappointment with me. How much of a solution this achievement offers to our terrific housing problem, I am not yet prepared to say. But that it maintains health, happiness, comfort, beauty, at an expense much below the ordinary cost of city life, to thousands of contented families, is already demonstrated. I only have to conjure up in my memory the smiling faces of the young lady and her mother, who entertained me so prettily in their cosy home, to realize how much the Garden City plan has contributed at least to two human lives.

A LUMP OF CLAY.

By James Thompson Bixby, Ph. D.

Deep buried in a bed
Of curling leaves and petals red
From a blooming rose-bush shed
Upon the floor, forgotten lay
The sculptor's lump of clay.
With careless hand the proud Knight brushed aside
The leafy quilt and there a treasure spied.

Inhaling gratefully its breath he cried:
"What substance rare is this I scent?
From what sweet bower of heaven camest thou?
No earthly source this perfume could have lent;
lent;
No part in our coarse dirt was thine, I trow."

But promptly the lump replied: "Nay, Nay.
I was, like thee, only a piece of clay
That in the ground, unvalued lay,
Until the rose's company
Its own blest fragrance gave to me.
'Twas thus my lip's new breath, my blushing face,
Have gained some claim to finer grace,
And this poor bit of common earth
Is prized as never it was worth.

"So she, thou wed'st this noonday, will
With God's help, make a man of thee,
If only thou hast wit to see
How love thy acrid heart may fill
With sacred sweetness; yea, may turn
Life's clay to gold; the flames that burn
May change to home's pure altar-fire
And, as her loftier aims inspire
To nobler acts, thy knighthood's dream-ideal
Shall be transmuted to a living real."

Then reverently the proud knight bowed
And kissed the lump of clay;
But not one word aloud
Of his deep thoughts would say.

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

THE HOSPITABLE CHURCH ATMOSPHERE.

In addition to the "Make-yourself-at-home" greeting and cordial hand shakes of our church people, why don't more of our churches do more to make the church homelike? A little fire on the hearth, one or two easy chairs and perhaps an inviting couch for what they suggest, now and then a palm and other green things besides the conventional bouquet. These things and more like them would contribute to the feeling of glad-I-came, and tend to color the whole thought and spirit of the occasion. Since we have learned that the atmosphere of reverence is not dispelled by an environment of hospitality, why should we not do much more in this direction? Should not the women of the Alliance make this one part of their business? And, what a perpetual benediction would be a bust of, say, Emerson, Parker or Martineau! Why not?

THE FUNCTION OF THE MODERN CHURCH.

The recent raids of the "army" of unemployed and would-be unemployed upon the churches in New York City again serves to challenge the churches to answer as to their function and mission. That any minister of any church at any time should object to the "army" camping in his church seems absurd to some who regard the mission of the church as primarily that of giving pecuniary help to the unfortunate and discontented. It is timely, therefore, to again inquire just what the business of the church is and what use of its property, facilities and resources will in the largest degree contribute to the ends it has in view.

While it may be that the church's doors should always be open to the bedless, this question could be answered in the affirmative only when it is determined that such a course will work in the largest way to the largest purposes of the church.

Dr. Dole, in last month's ADVANCE, gave expression to his opinion as follows:

"The great business of the church, the only thing that can justify its existence as a church, is the work of heartening men to the duties of their lives with a great cheerful faith in the divine realities." "The church also stands for a certain enthusiasm. No good work can be done without enthusiasm. The church is here to promote an enthusiasm for humanity and for better human conditions with a great flowing largeness of sympathy such as in the far less important field of science the great investigators feel toward their work.

"It is easy now to see what our ideal of an effective church would be. Men would go to their services, as they seek needful food and drink, for inspiration and vision, absolutely necessary to fullness of life."

Dr. Dole points out that the aim of the church is to develop and ripen those who come under its influence. "As soon as one sees this much of the blame cast upon the church on account of social conditions which it is the business of all society to relieve, disappears."

If the chief business of the church is to transform and quicken the lives of its people to so enlist them for humanity that their lives shall be lives of service, then it takes all sorts of human activities and institutions to carry out the ideals generated in the church. Is not the church constantly being charged with neglect of duty because it fails to make itself the instrument for doing practical work which can be done far more advantageously by other instrumentalities? A church being composed as it is, or should be, of all sorts of people with all sorts of views, differing tem-

peraments and development cannot possibly unite in a practical program which involves like opinions on the part of all the people in the church.

A METHODIST ADVERTISING CAMPAIGN.

St. Mark's Methodist Episcopal Church, 76th Street, New York, has at considerable expense prepared a list of the people in its neighborhood and to them sent a series of three envelopes each containing a four page leaflet and a card with elegant halftone engravings of different rooms in the church, and the exterior.

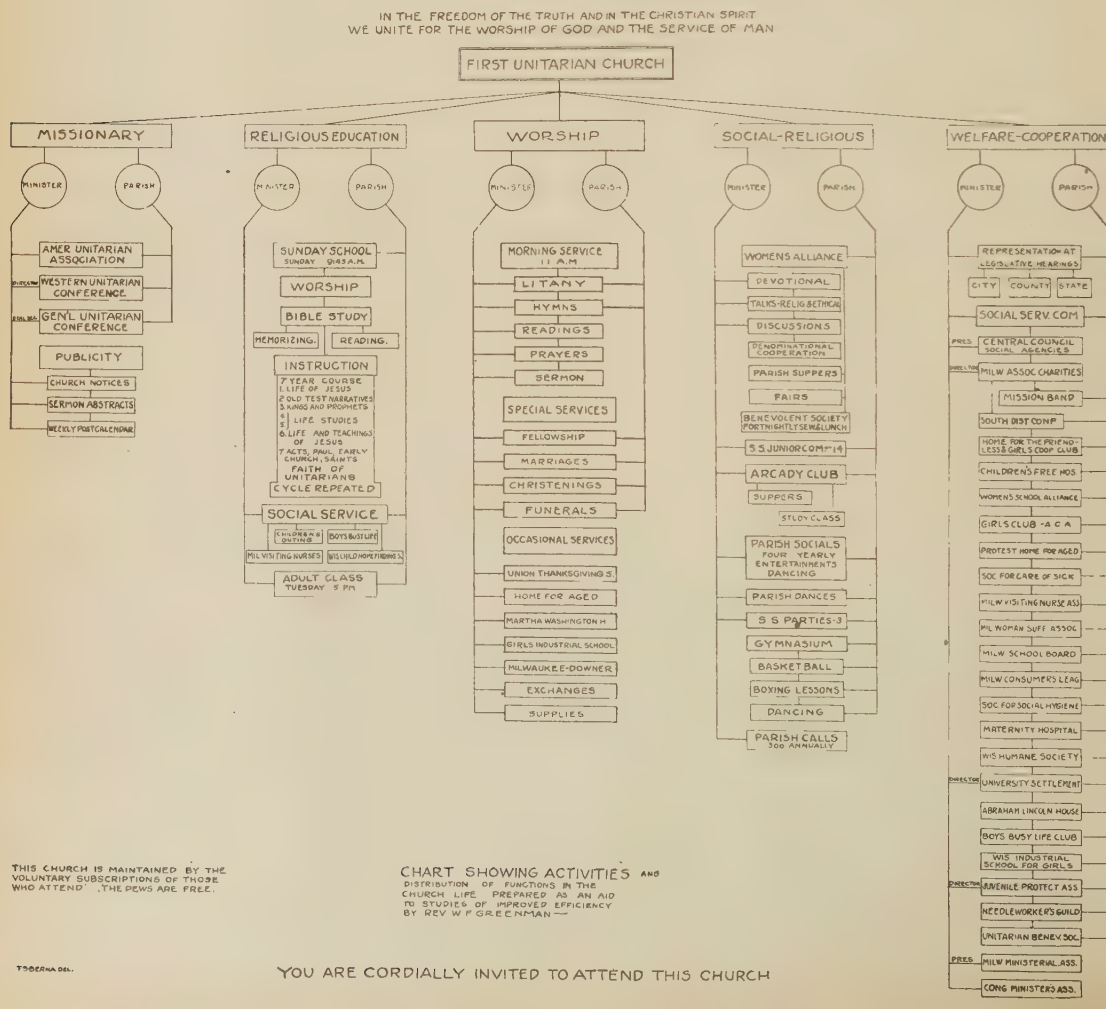
The dominant notes of these circulars are to impress the people of the neighborhood that the church is theirs and to sound unmistakably the note of hospitality and all around helpfulness.

The first circular has for its heading, occupying half of the note-sized page, the following words, "Not far away there is something that belongs to you." The second, "Perhaps you have never seen the interior of the house of worship which we have called yours." The third, "This is the face of our pastor." We quote further, "But we hasten to say that although we have called him our pastor * * * * * he would like to be known as the pastor and friend of the entire neighborhood and West Side Community."

ANALYZING CHURCH FUNCTIONS.

Mr. Greenman, minister of our church at Milwaukee, has made a diagram of the functions, activities and relationships of his church which we are glad to print herewith.

The editor of this department would



be exceedingly glad to receive suggestions from as many readers of the ADVANCE as possible, giving their ideas as to this diagram and making suggestions for its improvement. If the number and value of suggestions justify, we may be able later to present a chart representing the consensus of opinion, printed, we hope, on a larger scale. Mr. Greenman writes as follows:

"I am sending you a copy of our Parish Chart. A large committee of twenty-five is holding sessions on the entire proposition. Sub-committees hold special sessions on each function. The method is:

1st. To determine what is required to do the work in the best manner.

2nd. Visit each agency in action. Check it up and report on its efficiency.

3rd. Report on the conditions with recommendations to a special meeting of the full committee.

4th. Report of large committee to the Parish on the entire proposition as well as on each function.

Fifth: Get action.

"The work has started off finely and we have some good men and women at work on it. It will be interesting to hear the results. I knew that it would appeal to you."

We count thirty-nine activities which the minister must keep in mind. We should say that unless he is an extraordinary man these fifty-seven varieties and three hundred annual parish calls here referred to would render it unnecessary for him to have a farm on which to spend his leisure time. In fact we have a suspicion that there are people who will feel that such a multiplicity of cares must distract and subtract from the strength necessary to purvey the spiritual food which a congregation needs.

However, the whole subject of the function of the modern church and the comparative importance of its different activities will be involved in the suggestions for a chart.

Our Readers' Exchange

CHRISTIAN SCIENCE AND HEALING IN THE UNITARIAN CHURCH.

EDITOR OF THE UNITARIAN ADVANCE:

A churchman, many years a minister, affirms in the *North American Review,* that all churches, to save themselves from degeneration, from materialism, selfishness, and a loss of the sense of God, must adopt Christian Science. He shows that hundreds of thousands bear witness to having risen through Christian Science into a condition of perfect health; and he asserts that the Christian Science churches heal ninety per cent of the patients who come to them.

Christian Science has built up the most stupendous superstition of the modern centuries, but it has also gotten hold of a profound truth—this, the superiority of the higher nature over all forms of material phenomena; that there are undeveloped forces, a power of rejuvenation and rehabilitation in every human spirit that is *incalculable.*

Christian Science teaches that their cures are made through the atonement of Jesus Christ, and the apprehension of their philosophy of the *unreality* of all material things. But we know that the atonement or their childish philosophy has no more to do with their cures than has Caesar, Senobia, or Caractacus. Their cures are made because they make their appeal to the courage and hope of the human soul, wide in its range of thought and feeling, strong in its grasp upon life and the world rich in its capacity of joy, love and beauty.

Now there are many in every community, amounting in the aggregate to millions, who are ill of real or imaginary diseases, who could be greatly helped, and started on the road to perfect health, if this greatest asset of the soul—*courage*—were made known to them.

Why should there not be then a School of Healing in every Unitarian church? Unitarian ministers are brave and progressive. Unitarian churches would cure more than the Christian Science churches

because they have a broader philosophy, and they would work, not in opposition to the regular physician, but in concert with him. They could with wisdom and kindness reveal those spiritual forces in the soul so superior to physical and external ill; and thus reduce the number in that vast army of the sick, to whom a restoration to health and beauty would bring a new meaning to the faces in the home, the flowers in the garden and the stars in the sky.

JAMES G. TOWNSEND.
Jamestown, N. Y.

THE BEACON.

TO THE EDITOR OF THE UNITARIAN ADVANCE:

I am led to wonder how widely the ministers and people of the Unitarian fellowship appreciate the very admirable work that is being done by the Department of Religious Education of the American Unitarian Association in its weekly publication of *The Beacon.*

Doubtless the teachers and especially the scholars in our Sunday schools realize what *The Beacon* is. To judge from the two young people in my own household, the paper must be read every Sunday in some hundreds of homes with keen delight. The matter which it prints, both prose and poetry, is so well chosen and so wholly suited to its purpose. The illustrations, too, are so very superior, showing the most careful selection and the best taste. One cannot imagine anything better to put into the hands of our children in a day when there is much laxity as to the character of the printed matter that falls under their eyes. The faithful and loving care with which the editor, Rev. Florence Buck, performs this weekly task should have more general recognition.

The Beacon needs to be better known among us. It should have more general support from our ministers and churches. Let those who do not know it make its acquaintance, and its intrinsic merit can be counted on to gain their hearty confidence and support.

RICHARD W. BOYNTON.
Buffalo, New York.

A Peace Program

We are asked to state what the "peace people" would do if they could. We answer:

1. They would stop building more battleships—not foolishly, blindly or defiantly, but they would have the most civilized and favored nation declare its intention to stop, and to ask the associate powers of the world to join with it in a limitation of armament based on the existing status.

2. They would have the most civilized and favored of nations declare its intention to gradually reduce its army and navy budget—systematically, according to a proposed ratio—and ask the associate powers of the world to join in such a reduction of armament.

3. They would have the most civilized and favored of nations propose to associate powers the organization of an international navy police, to consist of a fleet or fleets of battleships, contributed according to an agreed ratio, based upon the relative strength of the nations, to be under the control of an International Naval Commission, to be used whenever necessary to preserve the peace of the world, and to interfere upon occasion between the belligerent parties who yield to the barbaric impulse to fight when they ought to be governed by law and their grievance be duly adjudged by legal methods.

4. Having established this international police force for the high seas, the peace men would have the most civilized and favored of nations propose a commission for the consideration of an international land force, to be used in the same way, and to be available under proper conditions and within certain rulings for the suppression of internal rebellion, when asked for by any government belonging to the compact.

5. Paralleling this movement the peace men would perfect the International Court of Arbitration at The Hague,

the most civilized and favored of nations to seek a compact with all the associate powers agreeing to submit all questions of dispute, beyond the reach of the diplomacy of the parties concerned, to the final arbitration of this International Supreme Court. And the peace men would have this same most civilized and favored of the nations invite, and use all of its influence and skill in persuading, all other nations to enter into a similar compact.

6. This pact would be urged and fostered by a solution on the part of the most civilized and favored of nations in the world, that there can be no questions of "honor" or "vital interest" beyond the scope of such a settlement; that while absolute justice is not for fallible men, there is no other method that would approach so nearly to absolute justice, and they would further declare that the least effective of all methods to secure justice is the brutal appeal to arms, which always slaughters the innocent with the guilty and visits the highest penalty upon the unoffending and the defenseless.

7. Having accomplished this, the peace men would have the most civilized and favored of nations declare to the world that it was going to dismantle its fortresses and disband its army, except that portion of it necessary to contribute its quota to the International Navy and Army, and such forces as might be necessary to enforce law and order within its own boundaries.

8. The peace men would have the most civilized and favored of nations proceed aggressively to invest such moneys as are saved in this movement towards disarmament in the building of better roads, the maintaining of better schools, and the furtherance of that better understanding between nations that will surely come from the recognition of a community and not an antagonism of interests between the powers of the world.

9. The peace men would ask the most civilized and favored of the nations of the world to lead in a movement towards perfecting the Hague Conference into an International Parliament, to meet at stated intervals of five or six years, with duly accredited delegates, to perfect a world union for mutual encouragement, protection and development—looking eventually towards formulating the terms of an international exchange of citizenship, making easy by international regulations the transference of allegiance on the part of a standardized citizen from one nation to the other.

10. Lastly, the "peace men" are taking the next Hague Conference very seriously and are hoping for very definite enactments along these lines: (*a*) The neutralization of the Panama Canal (like the Suez Canal), the great waterways of the world and the lesser powers (as Switzerland and other powers are now permitted to grow to their highest efficiency unmolested). (*b*) Rendering all private property on the high seas in times of war immune, as it now is held on land. (*c*) Making the lending of money to warring nations by outside parties, either individuals, corporations or nations, to be declared a violation of neutrality, as the furnishing of firearms and other munitions of war is now considered.

The peace men hold that this is no "wild dream" program. It indicates not disordered but educated minds. Some such program as this is not the product of "fanatics," "cranks" or "impractical reformers," but rather the logical necessity of advancing civilization. It is the line of march upon which humanity is traveling, and greater progress in this direction has already been made than an unenlightened public, selfish, party-blind politicians and a race-limited and creed-bound citizenship can understand.

"IT IS NOT WHAT YOU THINK."

We were sitting in the editorial rooms of the daily newspaper, writing our Sunday notices, when an interruption came. A wan beseeching woman with the pathos of persistence written all over her face and garb solicited our aid for some phase of Baptist missions. We were in a hurry, and had missionary troubles of our own, and at first gave a stony refusal. But further beseeching prevailed to a small purchase of relief from interruption, whereupon the good missionary lady placed in our hands a little slip of paper to show what our money was to help men learn. This is what it said:

IT IS NOT WHAT YOU THINK.

You say you don't believe that those who do

not accept of Salvation through the Lord Jesus Christ will be lost (that's interesting, but not important); yet it does not change the fact, viz: There is none other name under Heaven *given among men*, whereby we must be saved. —Acts 4:12. Col. 1:14.

Others: It doesn't matter what one believes, if he is sincere.

How about the man who mistook a laudanum bottle for the one of medicine his physician had prepared. He was sincere in his belief that he was taking the right thing, but *is not here* to tell.

Others: I don't see how God can redeem us by or through the death of His Son on the cross, for it doesn't seem common sense.

Do not deceive yourself. It is not what *you think,* nor what others say, but what God says.

You have an immortal soul, a soul that will never die. Will you trifle with it because you cannot understand God's ways?—Eccl. 3:11.

A Plain Statement:

Bible says: Except a man be born of the Spirit, (or accept Christ as *his personal Saviour*) he cannot enter Heaven.—John 3:5-6.

He that believeth on the Son *hath* everlasting life.

He that believeth *not* the Son shall not see life.—John 3:36.

In a Nut-Shell:

Believing on the Lord Jesus Christ is simply taking Him at His Word. It does not require your having *any feeling* about it, but does ask for *full surrender* of your heart and life to Jesus.—Isa. 55:6-7.

How much preaching must we do, or how much thinking will the world go through before the following of this gospel becomes impossible. It was worth the value of my coin, perhaps, to discover, a little more clearly, what our mission is, and the immediateness of the need of its emancipating gospel.

SETTING A GOOD EXAMPLE.

By Everett Dean Martin.

The only person who is fit to be an example for another is he whose conduct is so genuine that he never thinks about being an example.

The minute anyone sets himself up for an example, he begins to do things for effect; he commences to pose; he reduces goodness to a kind of uniform to be worn on parade; he becomes more concerned about keeping up appearance than about the inner realities. He does not choose to do things because of their intrinsic worth, but he substitutes the judgments of others for his own. He pretends that he is something he is not. He will become insincere. And about the only example he will set is that of calculating insincerity.

Everyone who loves righteousness feels a certain responsibility for the salvation of others. That is admirable, but often misguided. If a thing is right, do it because it is a good thing to do. Do it if they all misunderstand you. You will not be the first person who has been misunderstood. If a thing is wrong, cut it out because it is bad in itself, not just because it looks bad.

Do not try to be an example. Nobody made you the spiritual cloak model for your neighbors. Be your own best self, and if you are worth anything people will find it out.

You are not a display ad; you are a living man or woman, you are something unique. Do not encourage people to copy you. Be modest. If God had wanted more than one of your kind, He would have made you twins.

Encourage others to be themselves, to stand upon their own feet, to decide things on their merits. That is the only goodness that counts much anyway. Character that is imitated is at best an imitation.

The first great truth which people have to learn in this life is that we are different. We have different gifts. One man is strong in one thing and another in some other thing. One man is weak where another is strong. Let each man be free to do the things he is strong enough to do without harm.

There are a thousand things that you can do with perfect safety, and I cannot. If I tried I should break my neck. What right have I to limit your strength to the bounds of my weakness?

You may be able to swim the Des Moines river with a minimum of danger and if I tried it, the coroner would get me. Have I the right to prohibit you from going swimming because it tempts me to see you having a good time out there in the water?

Much of this demand for good examples is made in the dog-in-the-manger spirit. In the struggle for existence, weakness has a better chance to survive if it can limit the strong to its own negations.

The strong owe something to the weak. They should not exploit them, they should be kind to them, serve, love, help, then strengthen them—do anything except imitate their limitations.

Everything in the world has been abused by someone, and if you did only those things which the weakest person can do with safety, no one would do anything.

It is certain that one man's meat is another man's poison. And if you make an invariable rule to eat no meat that may offend your brother, you will both starve. Maybe your brother is a dyspeptic, and it won't cure him if you, too, act like a sick man.

We are not all alike. We ought to be different. We ought to insist upon our right to be different. Unless people are permitted a reasonable difference from one another, there can be no individuality. There is no moral or spiritual progress where there is no variation.

This setting an example business assumes that all should be alike. But to try to make everybody like everybody else, might indeed leave us fewer problems for each one to solve for himself, yet it would melt us all into a common sticky lump. It would dissolve us all into an insipid, homogenous solution. It would be stagnation and spiritual death. Such a spiritual level would be a dead level indeed.

Now there are some things which no one ought to do, but that is not a matter of setting an example. That is a matter of the everlasting difference between right and wrong.

MAN.

Not to mention others, Shakespeare, Goethe, Wordsworth, and Emerson, gave us a little gold, some silver, and much copper. But it is that little *gold* which makes for their immortality.

Every man (or woman) has in him a little gold, some silver, and much copper; but it is that *gold* (the divine in him) which constitutes him *man*. JAMES G. TOWNSEND.

BOSTON FEDERATION OF YOUNG PEOPLE'S RELIGIOUS UNIONS.

The annual meeting of the Boston Federation of Young People's Religious Unions will be held in the First Parish Church, Eliot Square, Roxbury, on Sunday, April 26th. The business meeting is at 4 o'clock. The 7 o'clock meeting is open to the public, and all are most cordially invited to attend. Dr. Charles W. Eliot, President Emeritus, Harvard University, will speak on "Universal Religion." This subject should be of interest to all liberal Christians.

SONGS.

BY HARRIET LAKE-BURCH.

I sang me a song in a minor key
  And the sky was heavenly blue,
But sorrow has given herself to me
And now I am singing of joy, ah me,
  Am singing of joy to you.

If sorrow had sung in a minor key
  And the sky been ever so blue,
And joy had given herself to me
I should be singing of sorrow, ah me,
  Singing of sorrow to you.

Oh sorrow and joy sing a wonderful song
  Under the same dear blue
And both have given themselves to me
And both are a part of myself, ah me,
  As they are a part of you.

LITERARY NOTE.

Pilgrim Press of Boston will publish early this spring (1914), a book of about 300 pp. entitled *Shall I Drink?* by Joseph Henry Crooker, the author of the two books, The Church of Today, and The Church of Tomorrow, which were received so favorably by the public. This new book by Dr. Crooker is the result of many years of study and observation. It discusses the problem of intemperance from a somewhat fresh point of view and in an interesting and instructive manner, clear in statement, earnest in spirit but without fanaticism, and with a wide survey of important facts from scientific laboratories, insurance observations, medical records, and industrial experiences. It will contain about a score of attractive and instructive colored charts and diagrams.

The Joint Commission on Social Service of the Protestant Episcopal Church (Church Missions House, New York City) has just issued a book containing twenty-odd addresses made under the auspices of the Commission, during the recent Episcopal General Convention, on such subjects as "The Church and the Social Movement," "The Church and Industry," "The Church and the Rural Problem," "Coöperation with Secular Agencies," and "Education for Social Service." The speakers include some of the best known clergy and lay members of the Episcopal church. The book, which also contains reproductions of charts exhibited at the recent convention, and other matter, is an interesting contribution to the literature of the relation of the church to the social problem.

Material America is bounded on the north by the Arctic ocean, on the east by the Atlantic Ocean, on the south by the Antarctic, and on the west by the Pacific. But the new continent has different boundaries. It is bounded on the north by Will, on the south by Hope, on the east by Faith and on the west by Charity. And over all its diversified extent and bathing and vivifying all its expressions lies its atmosphere—which is Optimism.—*From Michael Williams "The New America."*

WESTERN CONFERENCE NEWS

ILLINOIS.

In Chicago all our churches are in the full swing of the year's work. In addition to the ordinary activities at the First Church, Mr. Pulsford is carrying two courses of lectures. On Tuesday afternoons the women of the church are taking up the study of Socrates and Marcus Aurelius. On Friday evenings a group of about twenty men is coming together in a most informal fashion, but with surprising regularity in the way of attendance. The interest for this season is centred in "Some Moulders of Modern Thought." Mr. Pulsford has interpreted the life and work of Darwin, Huxley, Tyndall, Haeckel, Carlyle, Arnold, Ruskin and William Morris.

At Unity Church the Alliance meets every Tuesday, and has a special program meeting the last Tuesday of each month. The strong interest and goodly attendance at the Men's Club is well maintained. The meetings are held every Wednesday evening, most of these being of an informal and intimate nature. Once each month a dinner is served and a more formal meeting with a set address is held. At the March meeting of this character Dr. Eugene S. Talbot gave an illustrated lecture upon "The Degenerate."

At the Third Church the literary section of the Women's Alliance is studying "The Development of the Biblical Literature" under the leadership of Dr. Mann. The Fellowship Club is pursuing the study of social problems as depicted in recent drama, with occasional evenings given to other interesting topics. Rostand's "Chanticler," Becque's "The Crows" and Zangwill's "The Melting Pot" were studied during the month of March; one evening was devoted to the subject of "Mental Development Through Motor Education" and another to "Appreciation of Modern Music," a lecture illustrated by a choice musical program. On April 7th, Dr. Mann will begin a series of twelve lectures on "Art Criticism and Appreciation"—four in painting, four in architecture, four in plastic art. There will be one personally conducted gallery tour.

The headquarters has been favored with brief visits from Mr. Crothers, Mr. Foote and Prof. Starbuck. The Chicago Associate Alliance arranged a supper at the City Club to give an opportunity to meet Prof. Starbuck and hear his message on "Religious Education."

The Geneseo church at its annual meeting showed a balance on hand in each of the various treasuries. It was voted to pay immediately a paving assessment of about $375 instead of using the installment plan. The whole amount was secured before the close of the meeting. Tht following officers were elected: Rev. M. J. Miller, President; Dr. W. F. Spencer, Vice-President, and Mr. J. P. Fox and Dr. W. F. Spencer, Trustees for three years. Addresses were made by Mr. Fitzgerald, Mrs. Deming and the minister, Rev. W. W. Betts.

On March 5th Rev. H. H. Burch was installed as pastor of the First Unitarian Church at Bloomington. The installation address was delivered by Rev. Albert R. Vail, pastor of the Unitarian Church at Urbana, and Secretary of the Illinois Conference. He set forth the task of the church as an endeavor to achieve the higher unities which lead into a universal religion. He showed how science and religion needed to interpenetrate each other; how the desire for social service and social justice must be quickened, inspired and spiritualized by the mystic sense of the soul's personal union with the Over-Soul; and how the feeling of national loyalty and responsiveness to national ideals must find its flower and fruit in internationalism, the true brotherhood of all peoples who are children of the one God.

Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, delivered the charge to the people, pointing out that ministers come and ministers go and that the congregation is the abiding and responsible body; that our individual visions need to be quickened and sustained by the sense of fellowship and common enthusiasms; that the members of a church are to think of it not merely as an agency from which they receive something, but as an agency through which their united effort may influence the community and make for more abundant life. Mr. W. A. Glimpse, President of the Board of Trustees, gave the charge to the minister, telling of the various problems which confronted this church and this community, in the solution of which they needed his leadership and pledged to him their co-operation. Rev. Edgar De Witt Jones of the First Christian Church, dean of the Protestant ministers of the city, gave the welcome of the community to the new minister, telling him of tthe happiness he would find in working in this community with this people, with the co-operation of many different groups in the attempt to solve the problems of the community. The installing prayer was delivered by Rev. E. C. Smith. The service was followed by a reception to the new pastor and his family in the church parlors which had been tastefully decorated for the occasion. Almost every element in the community was represented, both at the service of installation and at the reception. Mr. and Mrs. Burch begin their ministry with the good will of the community and the cordial support of the congregation.

At Alton the church held a series of special services extending from March 22nd-25th. The speakers were Prof. T. H. MacQueary of St. Louis, Rev. Ernest C. Smith of Chicago, Dr. Curtis W. Reese, pastor of the local church, Dr. George R. Dodson of St. Louis, Prof. Charles E. Wittter of St. Louis, and Dr. Percival Chubb of St. Louis. The pastor, Dr. Reese, sets forth "The Distinctive Beliefs of a Modern Church" as follows:

1. The Bible is the fallible word of man, not the infallible word of God.
2. God is the Father of all, not the Father of the elect only.
3. Jesus was a son of God, not the only begotten son of God.
4. Righteousness is Salvation, not the result of Salvation.
5. A church is a means of co-operative re-

generation, not an institution of regenerated only.

6. Death is an incident in eternal progress, not the end of probation.

The Quincy church has adopted a weekly calendar of eight pages. An athletic association has been formed among the young people of the church, and various teams are entering into competition with teams of other churches. A sand table has been added to the equipment of the Sunday school and a fine stereopticon has been purchased for the use of the Sunday school and church. The Advance library, a collection of recently published books on liberal theology (especially on Unitarian belief), science and social questions not procurable in the public library has been established in the vestibule of the church. Two or more new books will be added to the collection each month.

MINNESOTA.

Rev. Paul Dansingberg has resigned at St. Cloud, after five years of faithful and fruitful service to accept a call to Kansas City, Mo. During his pastorate the church has made substantial gains. The church will be saddened by his departure, but rejoices in his growing strength and in the larger field of service which is now open to him.

WISCONSIN.

The church at Menomonie has sustained heavy losses through death and removals, but the work has not been allowed to languish. The morning is devoted entirely to work with the children and young people, a group numbering about seventy. A new feature has been introduced into the Sunday school work this year. After the service of worship the pastor tells the assembled school some story from history, fiction, biology or science which illustrates some great phase of the common human life. The evening services, which have been maintained throughout the year, have been devoted to interpretations of the best literature, past and present. The interest manifested has been very great, especially among the young people. Some evenings there have been over two hundred young men and women in attendance. On March 20th, Mr. and Mrs. Niles entertained the entire faculty of Stout Institute at dinner at the Memorial. The social by the ladies followed in the same month. In April there will be a concert by the Ripon College Glee Club. The pastor, Rev. C. F. Niles, has been honored this year by the University of Wisconsin by an appointment to its board of visitors. This board meets at Madison every month in a session lasting several days.

IOWA.

At Davenport, Dr. Cooper gave a series of addresses on the Sunday evenings of March upon "The Development of the Science and Philosophy of Social Justice," using the personal method and treating of Charles Darwin, Alfred Russell Wallace, Wendell Phillips and Theodore Parker. Members of the Sunday school received especially designed buttons for good attendance. The Women's Alliance held its annual meeting on March 14th, listening to an address by Mr. Smith, the Secretary of the Western Unitarian Conference, upon "Our Mission and our Missions." The Men's Club has had an unprecedentedly large attendance during the year. At the March meeting Mr. Downer of the Friendly House spoke upon "The Wholesome Mission of Motion Pictures." The unusually good library of this church is kept up to date by monthly additions of new books. The minister keeps office hours at the church each day from 9 to 12.

The ordination of Charles Milton Perry, Ph. D., as minister of the First Unitarian Church, took place at Iowa City on Monday evening, March 16th. A council was held at the church during the afternoon and Rev. Everett D. Martin was delegated to extend the right hand of fellowship. The ordination services were conducted by Rev. E. C. Smith, moderator of the council. A scripture lesson was read by Rev. A. Kampmeier, the invocation and the sermon were delivered by Rev. Robert S. Loring, of Ann Arbor, a former pastor of the Iowa City Church. His theme was "A Plea for Denominationalism," being a stirring call to bring our contribution to the religious life and progress of the world through the specific gift entrusted to our charge. The ordaining prayer and the charge to the minister were given by Rev. Henry Wilder Foote of Cambridge, Mass. The right hand of fellowship was given by Rev. Everett Dean Martin of Des Moines and the welcome to the community by Rev. Dwight Wylie, pastor of the First Presbyterian Church, Iowa City, and the charge to the people by Rev. Ernest C. Smith, of Chicago. A novel feature of the service was the repetition in unison by the congregation and the minister of the church covenant. After the benediction by the minister a reception was held in the parlors of the church.

Dr. Perry began his work at Iowa City January 1st, and it is clear from the experience of the weeks which have intervened that he is precisely the man for the place. The members of the church are loyally cooperating with him and the promise for the larger usefulness of the church is great.

At the Des Moines church on March 15th Mr. Martin began a series of four sermons upon the general topic "Are We Still Christians?" The prospectus of this course is as follows:

I. The Mysterious Nature of the Supreme Reality of Life. Christians call this "God." Out of this truth has grown the error of Asceticism,—that Holiness may be had at the expense of Wholeness.

March 22.—II. The Not Quite. Christians call this the "need of redemption." Out of this truth has grown the error of Ecclesiasticism,—that people may be made good by magic.

March 29.—III. The Spiritual Meaning of Humanity. Christians call this "the incarnation." Out of this truth has grown the error of Orthodoxy,—that there was ever a time of greater spiritual import than the present.

April 3.—IV. Christianity's Contribution to Our Civilization. And now have we the courage to live in our own right?

The spirit of these sermons will be neither controversial nor theological, but that of simple human interest.

Recently Mr. Martin has begun contributing several editorials each week to the Des Moines Register Leader.

The Sioux City church sends the following item:

The first six weeks of the new year found the parson's home transformed into a general hospital, tonsilitis, mumps and measles predominating. The good will of the parishioners was very much in evidence, as was testified to by the presence of flowers and other good things sent to the manse. The parish was saddened recently by the death of Mr. E. W. Skerry, a faithful member of the church and a noble man. He lived with his daughter, Mrs. R. J. Andrews. The young women of Unity Guild have redecorated the assembly room, at a cost of about $200, and the young people recently gave a play, which netted $40, which is to be used to re-finish the floor. The ladies of Unity Circle have made plans for repairing the kitchen and putting it in first class shape. The banquets of the Sunday school contest were held last week. The discussions in the People's Forum are interesting and attracting much attention. One of our members who has been absent for a year and a half, recently returned, and said, at the close of a morning service, "Where in the world did you get all of these people?" While the church is not filled to overflow, the congregations are unusually large and a goodly percentage of men attend the services. Strange faces are seen at every service. Many of them continue to come.

At Cherokee, the white elephant has been slain. The indifference has been overcome, and plans made for continued services, at least, during the present minister's contract with Sioux City. The annual meeting was held in Unity Chapel on February 16th. Trustees were elected and Rev. R. D. Van Tassel invited to become the pastor and a Finance Committee appointed to solicit the necessary funds, part of which were provided for by leasing the parsonage for three years at a larger rent. The little company of liberals, while not large, are united and loyal.

Mrs. Sanford was elected a member of the State Board, to fill the vacancy caused by the resignation of Rev. Miss Safford.

MEETING OF BOARD OF DIRECTORS.

The Board of Directors of the Western Unitarian Conference met at the Chicago headquarters on Friday afternoon, March 13th, at 2:30, with President Hull in the chair. Present: Mrs. Lynn, Messrs. Greenman, Hawley, Hosmer, Hull and Smith. The minutes of the last meeting were read and approved. The date of the annual meeting of the Conference was set for May 18th-21st. Messrs. Pulsford and Smith were appointed members of the Program Committee, with power to select additional members should that seem desirable. The resignation of Mrs. E. N. Delano from the Board was regretfully accepted and the Secretary was instructed to write Mrs. Delano a letter, expressing the appreciation of her colleagues of her long, faithful, and efficient service upon the Board and their regret at the circumstances which made it seem necessary for her to withdraw from the Board at this time.

A letter from the Treasurer, Mr. C. K. Pittman, urging the increase of the endowment fund to $50,000 was read. The Board expressed its approbation of the plan as set forth by Mr. Pittman and voted to make it a formal recommendation to the Conference at its annual meeting. The Board then considered the following proposals: "First, that the Western Unitarian Conference shall become responsible for all administrative and missionary work within its borders, including subsidies to aided churches, but not including the support of work in the towns where state universities are located, this educational budget being clearly a matter for national concern. Second, that the churches composing the Western Conference shall send all their missionary contributions to the treasury of the Western Conference, the Treasurer of that body to send a sufficient amount to the Treasurer of the American Unitarian Association to secure membership in that organization for all the churches which compose the Western Conference. Third, that we request the printing of the report of the Treasurer of the Western Unitarian Conference in connection with the annual report of the Treasurer of the American Unitarian Association, so that the missionary contributions of the Western churches shall appear in the general summing up of denominational missionary activities." The purpose of these proposals was stated to be the hope that such action would strengthen our churches at their two points of greatest weakness; first, their extreme isolation and absorption in local parochial affairs; and, second, the readiness of so many churches to be dependent upon others both for financial aid and for initiative. The proposed action should both quicken the sense of fellowship and also make responsibility more clear and definite. It was voted to commend this plan to the churches and to ask them to consider it carefully and send representatives to the annual meeting of the Conference prepared to discuss the plan and to take action upon it. Adjourned at 3:45.

ERNEST CHARLES SMITH, *Secretary.*

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at the Third Unitarian Church, March 5, 1914, at 11 a. m. Mrs. Long presided.

After the report of the Secretary and Treasurer, the address of the day, "Women in Industry," was given by Miss Wertheim, State Secretary of Illinois Consumer's League. Miss Werthein spoke on the work and methods of the League and of the Woman's Trade Union, in behalf of public welfare and as opposed to public negligence.

Report of "Religious and Philanthropic News" was given by Mrs. Joan Anderson of the Third Church. Luncheon was served at one o'clock by the ladies of the church.

On motion, it was decided to give either a luncheon or supper and reception to Dr. Edwin

D. Starbuck, Assistant Secretary of the Religious Education Department of the Association.

The number in attendance at the meeting was fifty-four. Collection—five dollars and four cents.

ELEANOR JOHNSON LYNN,
Alliance Secretary.

THE CONSTRUCTIVE QUARTERLY.

The March issue of *The Constructive Quarterly* voices eloquently that it is more than fulfilling the promise of its original programme. The contributors are leaders of every type of Christian faith, each laying stress on his own positive and constructive life and thought. Mr. Glover, an English Baptist of Cambridge University, writes with telling effect on "Unity in Spiritual Fact." A scholarly article entitled "Toward Unity" is by Cardinal Mercier, Primate of Belgium and President of the Royal Academy. The problems raised by Modernism are forced home with power by Dr. Gore, the Bishop of Oxford. Among this array of scholarly productions there is an article by Baron Frederick von Hugel, the great lay scholar of Christendom on "The Specific Genius and Capacity of Christianity." "The Attitude of German Protestant Theology to the Bible" by Prof. Dr. Adolf von Schlatter said to be the ablest Evangelical leader in Germany. There is a series of articles on Faith by a Scotch Presbyterian Divine, an English Canon, a Jesuit and a Russian Archbishop. These together with articles from other eminent Christian leaders go to make up the March issue of *The Constructive.*

THE MIDDLE STATES LETTER.

A busy correspondent finds that when there is most to write about he has least time to write. Our metropolitan churches fairly hum during the winter months and the district organizations are busy with many meetings. The modern minister who succeeds in keeping his head above water from Thanksgiving to Easter is to be congratulated.

The recent visits to the churches of the neighborhood of New York by Miss Bancroft the President of the General Alliance and of Prof. Starbuck who gave a series of lectures in the Church of the Saviour in Brooklyn served as occasions for friendly fellowship among the churches and as a reminder of the larger movements. The consciousness of the world-mission which is growing among us was emphasized by a special meeting of the New York League of Unitarian Women dealing with "The World-Wide Growth of Free Religion and Our Share in It," with addresses by Mr. Wendte, Mr. Sullivan and Dr. Wright. The matter of a suitable denominational headquarters is being carefully discussed by the officials of the Conference and of the League of Unitarian Women. A site and building—8 E. 41st St.—have been definitely selected as desirable but whether the project can be financed remains to be determined. The Conference has recommended that the missionary endeavors and contributions of the churches be for Flushing which has raised $5,5000 but needs $2,000 more before breaking ground. The New Jersey Associate Alliance has been corresponding with the preparatory schools in the state with the hope of placing Unitarian literature in these schools.

The Field Agent of the Conference, Mr. Bennett, has visited many of the churches during the winter. His wise guidance has helped the Hamilton church over a time of difficulty and he has given considerab'e time to the development of the new movement at Niagara Falls. This is distinctly promising though temporarily interrupted by a smallpox epidemic which has closed all the churches of the city. Every aided church with one exception has been visited by the Secretary or the Field Agent.

The church at Poughkeepsie hopes soon to settle a minister. New movements are contemplated at other points.

The roster of new pastorates for the year includes Rev. J. A. Fairley at White Plains, Rev. J. A. Kyle at Elizabeth, Rev. Frank C. Doan, Ph. D. at Summit, Rev. Henry A. Saunderson at Toronto, Rev. R. S. Barrow in the newly united parishes of Ridgewood and Hackensack and Rev. G. C. Cressey at Staten Island. Rev. A. E. Wilson is just completing his pastorate at Plainfield, N. J., and Rev. H. E. Gilchrist terminates his ministry at Troy the first of April. The Second Church in Brooklyn and the Schenectady Church have not yet chosen their new leaders. The church in Wheeling, W. Va., is erecting a new building, the Summit church has within the year dedicated its unique meeting house and the Montclair church has enlarged its edifice.

In New York the deeply spiritual ministry of Mr. Sullivan is slowly but surely coming to its own. The great city does not discover a man at once. Dr. Wright was quoted in a recent number of *The Sun* in answer to its questions concerning the conditions in the Protestant church today and the compact, breezy comments were as refreshing as characteristic. Said Dr. Wright among other statements: "There are too many poor churches and poor ministers, in every sense. Much method is mechanical and mean, much aim material and low, much practical conduct and emotional tone traditional and unimproved; ideals unrenovated, ideas unrevised. There are superficial estimates of success, shallow contentments, official complacencies, the best we can do, as well as anybody—not much efficiency of spirit, agony of mind or mood, originality of life, or first hand independence of thought or practice. The churches in a word lack brains and labor, humility and courage; lack modernness and humanity, temperament and picturesqueness; are cold, slow, gloomy, empty, formal and unreal.

The chief confronting conditions for good or evil to church and country are the labor revolution, the immigration peril, the sex war in life and literature, the business and political

graft, the excess pace and speed rate of America to Nothing and Nowhere, with the reaction from the labor fever to the fury of play, symptoms of the country and the century, but with their disappearance or abatement entraining many evils into oblivion."

At the Church of the Messiah Mr. Holmes is preaching during March a series of sermons on "Some Moral Problems of Our Time." The special topics have been: "The Weapon of Violence; Can Its Use in Social Action be Justified?"—"Legislation and Morals: Can We Make People Good by Law?"—"The Facts of Sex: How, When and Where Can They be Taught?" —"Eugenics: Can We Breed a Better Race?" —"Divorce: Is It Right or Wrong?" He has also been delivering a series of six Lenten lectures Sunday afternoons at special services on "Contemporary Prophets of Religion," the particular subjects being: "Bergson and Creative Evolution"; "Eucken and Spiritual Idealism"; "Maeterlinck and Mystic Stoicism"; George Bernard Shaw and Radical Pantheism"; "Sir Oliver Lodge and Scientific Theism"; "Josiah Royce and the Religion of Loyalty." He has spoken at the Alliance meetings on "Some Modern English Poets" including Kipling, John Masefield and others. A dancing class for high school boys and girls is held on successive Thursday evenings, with a charge of $5 for a term of twelve lessons. This class is under the direction of the Sunday School Committee. The Messiah Social Service League is conducting a series of visits to public institutions. The first visits were made to Blackwell's Island and Randall's Island. At the annual meeting of the Robert Collyer Men's Club the question "What Woman Wants" was answered in ten minute speeches by Mrs. Marie Jenney Howe, Mrs. James Lee Laidlaw, Mrs. Inez Milholland Boissevain, Crystal Eastman Benedict, Mrs. William Forse Scott, Mr. Gilbert E. Roe, Mr. Lincoln Steffens, Mr. Everett P. Wheeler and half a score of others equally prominent. For April 1st Mr. Holmes announces a lecture on "My Visit to the Robert Collyer Country," illustrated by slides made from pictures taken by Mr. Holmes and slides loaned by the town of Ilkley, Yorkshire.

The Washington Heights movement has fallen off somewhat in attendance as compared with last year, notwithstanding the advertising that has been done and a full reconsideration of the whole situation is to be made.

At the Church of the Saviour in Brooklyn Mr. Lathrop is conducting a class on "The Fundamentals of Our Faith" during Lent for those who contemplate uniting with the church. The Young Men's Discussion Club is taking up such questions as the new currency legislation and the Mexican situation. Rev. William Sullivan of All Souls' is co-operating with Mr. Lathrop in conducting the weekly vespers as Lenten Services. The general topic of the addresses is "The Spiritual Interpretations of Freedom" and the specific subjects and speakers are: "Freedom and Authority," Mr. Lathrop; "Freedom and Tradition," Mr. Sullivan; "Freedom and Discipleship," Mr. Sullivan; "Freedom and Reverence", Mr. Sullivan; "Freedom and Character," Mr. Lathrop; "Freedom and Social Obligation," Mr. Lathrop; "Freedom and the Spirit of Christ," Mr. Sullivan.

Among the preachers at the Second Church have been Pres. Franklin C. Southworth, Rev. George W. Solley, Rev. Elizabeth Padgham, Rev. Dudley H. Ferrell, Rev. Chas. H. Lyttle, Rev. Abraham M. Rihbany, Rev. Robert C. Douthit, Rev. E. J. Prescott and Rev. Samuel C. Beane.

The Flatbush church recently celebrated the seventh anniversary of Mr. Harvey's ministry and the largest congregation in the history of the church greeted him. He is giving a series of Sunday evenings with great musicians. Interpretations of the music of Handel, Haydn, Mozart, Mendelssohn and Schubert have been given. The third Sunday evening of each month is devoted to this series. A series of Sunday evenings on the "Problems of Today" is also being given. No notes are at hand from the Third Church but under Dr. Brundage's able and enthusiastic leadership its work goes steadily on.

The Elizabeth church has more than doubled its Sunday morning attendance in three months and has held a series of Sunday evening meetings. The Alliance continues to grow and has a membership of 87. It has started the raising of a fund for enlarging the church. This fund is growing steadily. The Sunday school continues to be a marvel in its attendance and growth. A Young People's Society has been organized under the name of Unity Club. This is succeeding in increasing the number of young people. A handsome new bulletin board has been erected in front of the church and is used to display both the church notices and Unitarian sentiments. It is remarkable how many strangers stop to read the quotation who would not venture to enter the church. A Publicity Committee has been appointed to systematize the matter of church advertising. A minister's staff has been appointed with representatives from each department of church activity.

The Girard Avenue Church in Philadelphia has had the pressure of its financial stress relieved by the American Unitarian Association assuming for two years the mortgage upon its property. If the church continues to progress during the two years it is probable that a further arrangement will be made. No braver fight against odds is being made in our denomination than this plucky band of people is making and the success it deserves seems to be coming to it.

The Albany church is rejoicing over a readjustment of its finances. For the first time in years it finds itself not called on for special contributions at the end of the year to make its accounts balance. This is the result of careful work. It was found that in anticipation of such a special appeal the members did not subscribe as much as they would otherwise have done. When asssured that there would be no special plea each year all increased their subscriptions and these proved ample and precluded the need of any further appeal. Mr. Gaylord who has been the treasurer for eighteen years resigned amid ex-

pressions of appreciation and gratitude. The Young People's Society recently gave "She Stoops To Conquer." A recent census of church attendance showed one-ninth of the Protestants of Albany in attendance at the churches.

The Montclair church is finding its enlarged auditorium none too large for some of its popular Sunday evening Forum services which never fall below an attendance of two hundred and when Mary Antin and Charles Rann Kennedy and Edith Wynne Matthison speak mean every available nook and cranny filled with seven hundred and more and some turned away. This is interesting mainly as showing how a deeply rooted prejudice against Unitarianism can be slowly dissipated. The Class in Eugenics and the Teaching of Sex Hygiene has attracted a third of its membership from other churches and rarely has less than a hundred people present. It has become the center of the opposition to a bill introduced in the New Jersey legislature forbidding the teaching of sex hygiene in any school in the state. A committee from this class arranged meetings of protest, secured petitions from many organizations, forced a hearing and took an influential group of people to that hearing. The introducer of the bill, a Montclair man, said at the hearing: "These petitions seem to represent many organizations but it's the same old crowd, the Unity Church crowd, which is always on the spot." The bill passed one house and is being fought in the Senate. Sixty members and friends spent a Saturday in Bohemian New York as the guests of its leading citizens and have a little journey planned for Syrian New York in April, arranged through the kindness of Rev. A. M. Rihbany. The church after mature consideration has sanctioned the introduction and teaching of the new dances under proper chaperonage in its dancing class and at socials. A Church Efficiency Committee made up of newcomers is studying the methods and organization of the church and proving itself invaluable. A Fellowship Committee has been formed of the heads of the Sunday school, Alliance, Men's Club and Young People's Society, and the chairmen of the Calling, Hospitality, Finance, Seating and Attendance Committees and at bi-monthly meetings there is a full and careful discussion not of principles and policies but of persons and their relations to the church and their needs. It is a long step towards effective intensive work without which extensive work is valueless.

The quickening of the Unitarian church, at Barneveld, under the leadership of Mr. Mueller, is most gratifying. The congregations have increased to such an extent, that, at the close of the seventh month of Mr. Mueller's service, the trustees felt justified in giving the pastor an increase of salary. The annual fair, held recently, was, in every respect, a great success. The membership of the Unity Club is, at present, 67. Recent sermon-subjects have been "The Unfinished Life"; "The Church Triumphant"; "A Good Word For The Man With One Talent"; "The Appreciation of Religion."

EDGAR SWAN WIERS.

NEW YORK LEAGUE.

A special meeting of the New York League of Unitarian Women, in charge of the Religious News Committee, was held in the Lenox Avenue Church, on March 16th at 2:30 p. m.

The subject of the day was "The World-Wide Growth of Free Religion and Our Share in It."

Rev. Charles W. Wendte spoke on "Unitarianism as a World Religion," Rev. William Sullivan on "The Italian Modernist Movement," and Rev. Merle St. Croix Wright on "Our Missionary Motive and Opportunity"—A wonderful meeting, giving those present an inspiration and courage to work and work hard. A collection of $51.00 was taken for Dr. Wendte's work.

THE PHILADELPHIA LEAGUE.

The regular monthly meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women was held at the Spring Garden Church, on Thursday, March 5, 1914, about 11:15 a. m.

Miss Anna M. Bancroft, the new President of the National Alliance, gave a stirring address on the subject of "Our Activities and Our Responsibilities."

DEBORAH ANNE FROST, *Secretary.*

SOUTHERN CONFERENCE NOTES.

During the winter our congregation has been holding its meetings in a down-town hall, eagerly waiting for the construction of the new church building on West Peachtree Street. To better sustain the church during its period of limited finances, the house owned by the church is being rented. It is hoped that before the year is closed we shall be ready to announce a program of dedication.

The plan adopted by the minister in the presentation of subjects to the Atlanta congregation is a rotation of themes, beginning on the first Sunday (no evening service) with a "doctrinal" sermon. The *second* Sunday is the day for an "important current event," the *third* Sunday "social service" or merely "social themes" are offered; closing the usual month with an *historical* or *biographical* study. This insures variety, and guarantees that the minister works hard for what he gives. It also gives opportunity to bring squarely before the church its every relation to past and present, if the "doctrinal" and "social" days be made elastic enough to admit of associated themes. This presents the effect of four continued stories appearing in the monthly magazine. It has been very acceptable both to minister and people. The suggestion may help some one else.

The visit of Dr. Jenkin Lloyd Jones of

Chicago was one which left its impress upon us. There were five addresses delivered to about 1,000 people all together in five different places. It was the plan not to be selfish with so great a messenger. So the public was invited to hear the addresses, while the guarantors stood back of all expenses.

The subjects handled were those characteristic of the broad spirit of Jenkin Lloyd Jones. They were warm, enthusiastic, catholic, and well presented.

Before the students of Atlanta University the *"Cardinal Values of Life"* were discussed with apt illustrations.

On Sunday morning before the Unitarian congregation *"The Overlapping Territory in Religion"* was a sermon of great weight and warmly received.

On Sunday evening it was bitter cold but a few gathered to hear a masterly plea for "Universal Peace."

Tuesday afternoon a very large audience under the auspices of the Drama League assembled to hear a scholarly consideration of the *"Life and Work of Henrik Ibsen."*

The services closed on Tuesday evening with the *"Call of the City."*

The impetus given us amply repaid the splendid engagement.

ORLANDO, FLORIDA.

The interest in this winter parish grows apace. The congregation in February averaged over 70. The number of permanent residents in Orlando who are interested in the church has nearly doubled.

The Poetry Hour Monday morning has been popular with the tourists. It certainly is significant when men and women will spend an hour with the poets when all the attractions of a tourist's city are calling from without.

Unity Circle invited all visiting friends to come to Unity Chapel on the afternoon of February 25th and bring greetings from their respective churches. Between sixty and seventy were present, several men among the number. Fifteen states were represented. Rev. Florence gave a short address and brought greeetings from the Woman's Alliance.

Mrs. Crooker will occupy the pulpit of Unity Chapel on Sunday, March 1st. Dr. Crooker, who also is visiting Orlando, has been invited to give a Sunday afternoon address on "The Temperance Movement."

The minister of Unity Church, Orlando, regrets that the distance between Dallas, Texas, and Orlando will make it impossible for her to attend the April Conference. If expense of time, money and strength were taken into consideration, Orlando could better belong to the Middle States, or the Western Conference. The round trip to Chicago would cost less than that to Dallas.

The church sends greetings and many good wishes for a meeting full of hope and courage.

Miss Gordon has been asked to return to Orlando for another year's work. The church will close the last of April. Miss Gordon will return to the north early in the month but lay services will be held for several Sundays.

OKLAHOMA CITY.

A religious battle is on in this city, a strong reminder of an antiquated past. Dr. Hulten of the Baptist church here has taken it upon himself to rid the city of the Unitarian heresy. He has given two sermons to us, and has more in course of preparation. He will soon speak on "The Blight of Unitarianism." Owing to the action taken by him, the Board of Trustees appointed a committee which issued a challenge to Dr. Hulton to meet the pastor, Rev. C. J. Harris, on a platform and discuss the question. Dr. Hulton refuses to discuss the question this way, and denounces the pastor of the Unitarian church as a heretic, and worse. His first sermon, made up largely of ridicule, sent a crowd to the Unitarian services from which several families staid. Recent papers are giving space on the first page and considerable besides to the discussion and developments are anticipated which will be interesting in view of a great revial campaign in course of preparation. So strong has been the pressure brought to bear on one of our new members, recently superintendent of the largest Evangelical Sunday school, that he has replied in a lengthy letter which is to be published and circulated broadcast.

HOUSTON, TEXAS.

As the result of the energetic service of Rev. J. C. Duncan and his wife, who were sent by the American Unitarian Association to develop the liberal cause in this city, a promising Unitarian society has been organized here, with the following officers: President, Mr. C. L. Bradley; Vice President, Dr. W. Burton Thorning; Secretary and Treasurer, Lewis Fogle; Trustees, J. C. Hooper, H. C. Bancroft, Mrs. W. J. Black and Mr. W. B. Thorning. A Woman's Branch Alliance has also been organized with twenty-three members. Mr. and Mrs. Duncan spent six weeks in Houston, having congregations of about fifty every Sunday with a much larger congregation the last Sunday, when a generous subscription was made of pledges for the support of the movement when a permanent pastor may be secured. Rev. William Channing Brown, Field Secretary of the American Unitarian Association, is now on the field until the regular minister is found.

To the Readers of the UNITARIAN ADVANCE:

It is hoped that as many liberal minded women as possible will attend the Southern Conference in Dallas, April 2nd-5th.

This is the first time Texas has welcomed the meeting. It will give those interested opportunity to hear varied views, and those already identified will feel more strongly, the courage of their convictions.

The presence of Miss Anna H. Bancroft, President of the National Alliance, will give added interest to the meeting of the Southern Associate Alliance.

Come and show your interest.

HARRIET R. SPALDING,
President Southern Associate Alliance.
2713 Ross Ave., Dallas, Tex.

Advertising Rates

List prices per month: special discounts for longer contracts.

1 Page	$10.00
Half Page	6.00
Quarter Page	4.00

Copy for advertisements must be furnished by the 20th of each month.

HUTCHINGS ORGANS

Hutchings organs are considered by expert judges to be the finest now made. They contain more valuable improvements than all others.

Write for list of instruments built and other information.

HUTCHINGS ORGAN CO.

18 TREMONT ST., BOSTON—156 5th Ave., New York

Pacific Unitarian School

for the Ministry.

BERKELEY, CAL. **Founded 1904**

Aims at thorough and scientific scholarship; emphasizes the application of religious ideals to municipal and social as well as individual life; gives complete preparation for the modern ministry and social service. It works in co-operation with the University of California and other Divinity Schools and affords an unusually wide choice of courses. Open to both sexes.

The year begins August 19, 1913. Write for the Register and complete information to the President.

EARL MORSE WILBUR, D. D.,
Pacific Unitarian School, Berkeley, California.

The Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry.

For catalogue address the president,

F. C. SOUTHWORTH

Mr. Pulsford's Sermons

RECENT ISSUES ARE

"God and the Soul"
"Tides of the Spirit"
"Myself and I"
"The Foundation of Faith"
"Nirvana"

Copies (5¢ each) may be had by mail from Unitarian Headquarters, 105 S. Dearborn St., Chicago, Ill.

Point Breeze Inn and Bungalows

Medomak, Me. Located on an island off the coast. The woods, fields, and rocky shores, the pure sea air scented with the odor of evergreen trees, make an attractive place. Quiet and homelike. Accommodates sixty. Booklet. Address, J. H. Ambrose, 100 Cathedral Parkway, New York.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH

Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.